3 1761 07976288 6

WEALE'S

CLASSICAL

SERIES

21

JUVENAL

PRICE

1/6

LONDON

LOCKWOOD & CO.

WEALE'S RUDIMENTARY, SCIENTIFIC, AND EDUCATIONAL SERIES.

The following are the Works already published in the

GREEK AND LATIN CLASSICAL SERIES.

(*The Volumes are bound in limp cloth, except where otherwise stated.*)

GREEK CLASSICS.

(With Explanatory Notes in English.)

GREEK DELECTUS; containing Extracts from Classical Authors, with Genealogical Vocabularies and Explanatory Notes, by H. YOUNG. 1s.

ÆSCHYLUS: Prometheus Vinctus. From the Text of Dindorf. Edited with English Notes, Critical and Explanatory, by J. DAVIES, M.A. 1s.

ÆSCHYLUS: Septem Contra Thebas. From the Text of Dindorf. Edited with English Notes, Critical and Explanatory, by J. DAVIES, M.A. 1s.

ARISTOPHANES: Acharnians. From the Text of C. H. Weise. With Notes, by C. S. D. TOWNSHEND, M.A. 1s. 6d.

EURIPIDES: Alcestis. Chiefly from the Text of Dindorf. With Notes, Critical and Explanatory, by J. MILNER, B.A. 1s.

EURIPIDES: Hecuba and Medea. Chiefly from the Text of Dindorf. With Notes, Critical and Explanatory, by W. BROWNRIGG SMITH, M.A., F.R.G.S. 1s. 6d.

HERODOTUS, the History of, chiefly after the Text of Gaisford, with Preliminary Observations and Appendices, and Notes, Critical and Explanatory, by T. H. L. LEARY, M.A., D.C.L.

Part 1. Books i., ii., 1s. 6d.
Part 2. Books iii., iv., 1s. 6d.
Part 3. Books v., vi., vii., 1s. 6d.
Part 4. Books viii., ix., and Index, 1s. 6d.

LUCIAN'S Select Dialogues, with Grammatical and Explanatory Notes, by H. YOUNG. 1s.

HOMER, the Works of, according to the Text of Bumlein. With Notes, Critical and Explanatory, drawn from the best and latest authorities, with Preliminary Observations and Appendices, by T. H. L. LEARY, M.A., D.C.L.

THE ILIAD: Part 1. Books i. to vi., 1s. 6d.
Part 2. Books vii. to xii., 1s. 6d.
Part 3. Books xiii. to xviii., 1s. 6d.
Part 4. Books xix. to xxiv., 1s. 6d.

THE ODYSSEY: Part 1. Books i. to vi., 1s. 6d.
Part 2. Books vii. to xii., 1s. 6d.
Part 3. Books xiii. to xviii., 1s. 6d.
Part 4. Books xix. to xxiv., and Hymns, 2s.

PLATO'S Dialogues. The Apology of Socrates, the Crito, and the Phædo. From the Text of C. F. Hermann. Edited, with Notes, Critical and Explanatory, by J. DAVIES, M.A. 2s.

SOPHOCLES: Œdipus Tyrannus. Notes by H. YOUNG. 1s.

SOPHOCLES: Antigone. Notes, Critical and Explanatory, by J. MILNER, B.A. 2s.

THUCYDIDES: History of the Peloponnesian War. Notes by H. YOUNG. Book i., 1s.

XENOPHON'S Anabasis; or the Retreat of the Ten Thousand. Notes and a Geographical Register, by H. YOUNG.
Part 1. Books i., ii., iii., 1s.
Part 2. Books iv., v., vi., vii., 1s.

XENOPHON'S Panegyric on Agesilaus. Notes and Introduction by LL. F. W. JEWITT. 1s. 6d.

LATIN CLASSICS.

(With Explanatory Notes in English.)

LATIN DELECTUS: containing Extracts from Classical Authors, with Genealogical Vocabularies and Explanatory Notes, by H. YOUNG. 1s.

CÆSARIS Commentarii de Bello Gallico. Notes, and a Geographical Register, by H. YOUNG. 2s.

CICERONIS Cato Major, Lælius, Brutus, sive de Senectute, de Amicitia, de Claris Oratoribus Dialogi. With Notes, by W. BROWNRIGG SMITH, M.A., F.R.G.S. 2s.

CICERONIS Oratio pro Sexto Roscio Amerino. Edited, with an Introduction, Analysis, and Notes Explanatory and Critical, by J. DAVIES, M.A. 1s. [*Now ready.*

CORNELIUS Nepos. With Notes. Intended for the use of Schools, by H. YOUNG. 1s.

LL
J974E

D. JUNII JUVENALIS SATIRÆ

THE

SATIRES OF JUVENAL

WITH PROLEGOMENA AND ENGLISH NOTES

By T. H. S. ESCOTT, M.A.

LECTURER IN LOGIC AT KING'S COLLEGE, LONDON, AND LATE SCHOLAR OF QUEEN'S COLLEGE, OXFORD

629046
17.7.36

LONDON
LOCKWOOD & CO., 7, STATIONERS' HALL COURT
LUDGATE HILL
1872

Digitized by the Internet Archive
in 2011 with funding from
University of Toronto

http://www.archive.org/details/satiresofjuven00juve

TO

J. Y. SARGENT, ESQ., M.A.,

TUTOR (LATE FELLOW) OF MAGDALEN COLLEGE, OXFORD, ETC. ETC.,

THIS EDITION OF JUVENAL IS INSCRIBED,

WITH SINCERE ESTEEM AND REGARD,

BY THE EDITOR,

WHO HAS MUCH TO THANK HIM FOR, WHETHER AS FORMER PUPIL OR PERSONAL FRIEND.

PREFACE.

It is hoped that this edition of Juvenal's Satires may supply a want which has long been felt in the educational world.

As for the text adopted, it is that approved of by Hermann, and the only omissions or expurgations which have been made have been dictated by the wish to present the student, whether in the college lecture-room or the school-room, with a version available for the purpose of continuous translation without interruption or hitch. It is believed that tutors and schoolmasters will at once appreciate and approve the motives which in this matter have directed the editor.

With reference to the notes, while it is thought that they will be found to contain all that is necessary for an intelligent study of the greatest of Roman satirists, special care has been taken that they may not pander to incuriousness or indolence, or relieve the student of the necessity of consulting habitually his dictionary, grammar, and history.

It remains for the editor gladly to acknowledge the assistance which he has found from consulting the editions of Heinrich, Ruperti, Mr. Macleane, and Mr. Mayor, and also to take this opportunity of testifying his gratitude for the advantages which he is conscious his edition has derived from the hints and counsel of one or two personal friends—especially Mr. Evelyn Abbott, B.A., of Balliol College—as the work has progressed.

T. H. S. ESCOTT, M.A.

London, *September*, 1868.

LIFE OF JUVENAL.

When Juvenal was born, where he was born, who were his parents, what was the nature of his life, all seem facts singularly difficult to determine. The biography of him composed by Suetonius is of exceedingly questionable trustworthiness. Even if it is sought to construct some scheme of his life by reference to internal evidence, the materials thus afforded us are remarkably scanty. Unlike Horace, who contracted the habit of gossiping pleasantly about himself at every possible time, and in every possible place in his works, Juvenal was of a comparatively reserved disposition, and dwelt little upon any subject that was foreign to the matter immediately in hand. Taking the accepted belief of the grammarians that Juvenal did not write any of his Satires before the death of Domitian, but that he was of full age while this emperor sat upon the throne of Rome, there seems reason to believe that the date of Juvenal's birth was about the year A.D. 54; that his parents occupied a respectable position in life; and that his father was a *libertinus:* he himself had a claim to the title of *ingenuus.* Nero at that time would have been reigning, and Juvenal's writings are full of evidence which goes to show that he was intimately acquainted with the character of Nero's times, and, as one who had that knowledge, hated and loathed them accordingly. As for the place of his birth, it is generally supposed to have been Aquinum, in the territory of Latium, though it is probable that the only authority upon which this conjecture rests is a line in Satire III., where his friend thus addresses him:—

. . . . "Quoties te
Roma tuo refici properantem reddit Aquino."

"The epithet *tuo*," as Mr. Macleane observes, "merely shows that Juvenal was in the habit of frequenting Aquinum.

Persius speaks of the sea on the Ligurian coast as *meum mare* because he was staying there at the time, but no one now infers from this that he was born on that coast." However this may be, if we take the satirist's word for it, we may believe that he was duly instructed in all the elements of learning which were considered to come within the ordinary educational curriculum of Roman youth (Sat. I. 15):—

> "Et nos ergo manum ferulæ subduximus, et nos
> Consilium dedimus Sullæ, privatus ut altum
> Dormiret."

Subsequently to his school training, it is most likely that he devoted himself to the study of rhetoric, not with any view to making a professional use of it, but purely as a good means of intellectual discipline. From A.D. 70 to 94—*i.e.*, during the reign of Vespasian and the early part of that of Domitian—he probably did not write at all. It was in the year 94 that he was banished to Egypt, owing to his having, for some reason or other of which we know nothing, offended the prince—a not very difficult thing in those days. In the year 96 Domitian was killed, and Nerva succeeded him. Juvenal returned to Rome, and about five years afterwards gave to the world a volume of Satires which may probably have been conceived, if they were not executed, during his compulsory absence from the Roman capital. From that time till the end of Trajan's reign, he probably wrote continuously. That the date of his later compositions was at any rate not earlier than this period may be argued from the allusion in the fifth Satire to the banishment of Marius Priscus, which occurred about the commencement of the second century, when Trajan was still upon the throne. How long he lived, and where he died, is all mere matter of conjecture. Mr. Macleane, who is one of the few classical critics that have constructed a life of Juvenal purely from the internal evidence of his writings, has thought it probable that he did not die before the accession of Antoninus Pius in A.D. 138, at which time he would have been eighty years of age.

THE HEXAMETER IN THE HANDS OF JUVENAL.

The Latin hexameter passed through many vicissitudes in the course of its progress towards perfection, which it may be said to have attained perhaps in the hands of Juvenal. From Ennius, the first Roman author to use the Greek measure, in whose hands it was remarkable for general roughness, frequency of elisions, especially of the final *s* of the nominative singular and dative plural, by a neglect of cæsuras, by the number of monosyllabic terminations of lines, by the superfluity of small adverbs and contractions, and finally, by the accumulation of adjectives to one substantive, it was subsequently used by a variety of Roman poets with greater or less effect. Perhaps the poet who, so far as rhythm is concerned, displays the closest affinity to Ennius is Lucretius. Excess of dactyls, especially in his poetic passages, a superabundance of polysyllabic and monosyllabic terminations of lines of long words, and spondaic endings, are the principal rhythmical characteristics of the author of the poetical treatise, "De Rerum Naturâ." What Virgil did for the hexameter was to add weight to it by a fresh infusion of spondees, as well as by a variation of the cæsura. These improvements constituted the Virgilian hexameter—the model for all succeeding poets; and in this labour of imitation none has succeeded so well as Juvenal. But Juvenal did not merely imitate: he created. There were one or two fresh features which he introduced into the rhythm. At times he employs the art of alliteration with eminent success, and the system of pauses by which his style is marked greatly enhances the general effect.

A SURVEY OF ROMAN SATIRE AND SATIRISTS.

TAKEN as a whole, Roman literature can lay small claim to originality. It can boast great authors, but few who have formed for themselves a style and a tone independently of foreign models. Latin historians, Latin poets, Latin playwrights, have all of them been surpassed upon their own ground. Thucydides lived before Livy, and Homer before Virgil. It has been said that if the Æneid is a work of imitation, it is an imitation which is better than the original. On the question of the comparative merits of the two great bards of Italy and Rome it is unnecessary now to enter: it is enough to call attention to the fact that the epic which tells us of the woes and the wanderings of the son of Venus was at any rate suggested by the poem which acquaints us with the history of the faithful consort of Penelope. This imitative vein will, indeed, be found to run through all Roman literature. If the Odes of Horace tinkle with music and sparkle with inspiration, the sources both of the music and inspiration are near at hand in the lays of Anacreon, Simonides, and Sappho. If Plautus and Terence either amuse or edify, the reader must recollect that before each of them Menander had lived and written. Nor is it wonderful that we should be able to detect this mimetic tendency in all, or at least in by far the greatest portion of Latin literature. There are two causes which account for it obviously enough. In the first place, it might be remembered that when Rome was burnt by the Gauls, all the models of early Roman literature were burnt as well. The lays embodying ancient legends and the gallant exploits of mythical heroes were consumed in the same flames which have rendered the beginnings of Italian history matters of conjecture rather than of fact. Nature herself thus seems to have ushered the early Roman genius into a state of tutelage, and to have so ordered circumstances as to compel Roman authors to turn to seek in foreign lands what they could not find at home—definite forms and fixed principles for literary composition. In the second place, Rome was within easy sailing distance of the Greek capital,—of Athens, whose influence upon the classical world was of a character as penetrating as it was centrifugal. Athens had the start of her Italian rival in

the great race of civilisation and learning; it is not surprising if her power over her neighbour was proportionately great. Between the two cities there had always existed commercial ties of the closest nature; and the argosies which sailed from the shore of Attica to the port of Rome did not fail to bring with them all the penetrative and absorbing forces of Greek literature. Under these circumstances is it to be expected that Roman letters should bear the impress of any striking originality? Is it not rather natural that in everything which the educated Roman wrote, and thought, and said, we should recognise an under-current of Greek culture? Athens was, so to speak, the clock of intellectual progress from which all the other seats of ancient learning and letters took their time; it is only natural that the example should have been followed by Rome.

Yet there was one department in which the Roman mind ever showed its pure and original nature without the admixture of any foreign or factitious element. Satire was as indigenous to the city which Romulus founded as the epic or the comic drama to that for which Pisistratus legislated. Athens may indeed have possessed her equivalent for satire, but of satire itself, as Rome understood the meaning of the term, and as it has been subsequently interpreted by all ages and all peoples, she had nothing. No one will deny that the satiric vein of Aristophanes was profound; but his satire was not the satire of Juvenal or of Horace. He may have worked in the same quarry, but he dug up a vastly different species of marble. There is a fund of satire in the comments of a Touchstone, but it is not of the same kind as that with which the lines of Dryden or Pope are impregnated. The difference admits of an adequate explanation. Both the Greek and the Roman mind have left their own separate imprints upon the subsequent education and feeling of the world. Each has transmitted influences which even to the present day survive in their full vitality and force. It is from the former that we have in great measure gained all our notions of beauty, of softness, of harmony, sublimity, and grace; it is from the latter that we have acquired in a marked and pre-eminent degree all our ideas of decorum, propriety, and law. Order was, in fact, a kind of Roman divinity. In everything the Romans wrote or did a conception and reminiscence of it are to be seen. The impulse which prompted the Athenian dramatist to attack any kind of existing abuse or nuisance, by simply

bringing the perpetrator of the offence upon the stage, by holding him up to the laughter and scorn of the audience, and by making the lowest of the people greet with derision the spectacle of the vices of the highest, was utterly unknown to the Roman public. Such an act would have been an outrage—a crying offence against public order and good taste, and as such would deserve to be stigmatised accordingly. Once, indeed, a daring and presumptuous author endeavoured to inaugurate the vicious Athenian practice, but public feeling was against him, and he was suppressed accordingly. Satire exactly suited such a people as the Romans; and as years rolled on, and theories of criticism became more marked and frequent, it developed into a still more convenient vehicle of censure. Irony and innuendo will always abound in an age of literary despotism and supervision. It is only by these that the *morum censor* can make known his own opinion without incurring the public penalties of the law. For this reason satire in the days of the Roman empire became so eminently useful and so eminently popular. Writer and audience alike were aware of its adaptability to the age, and patronised it accordingly. It was thus possible for the philosopher to lash quite as severely the follies and vices of his day as if he had resorted to the method of Aristophanes, or of any other of the Athenian comedians. Nor was this the only cause which tended to promote and popularise satirical compositions at Rome. A passion for oratory had always been a characteristic of the Italian genius. When Rome was yet free, that passion had found its legitimate vent in the forum. But as the spirit of tyranny crept over the seven-hilled city, it gradually took away the privilege of free unfettered eloquence from those who possessed the gift. The orations of a Cicero would have been of questionable service to the imperial policy. When Philip of Macedon occupied Athens his first step was to revert the position of the Pnyx, so that the speaker in the course of his harangues might not be warmed to enthusiasm by the spectacle of that sea which in a bygone time had brought to his nation prosperity and freedom. In the same way, when imperial despotism at Rome sought to subject all things to itself, its first step was to silence active eloquence. But though the opportunity of exercising it was taken away, the power and the will still remained. It was in consequence of this that the recitation system at Rome, of which in the writings of Horace or Juvenal we hear so much, sprang up.

Select bands of friends would charter a room in which they might harangue each other in prose and verse alike to their hearts' content. Here, then, was a further cause which gave a fresh impulse to Roman satire.

Though this species of composition did not reach anything like perfection before the days of Horace, its germ had existed for a long while previously. The later kind of satire differed essentially from the earlier, but the origin of each was identical, and the one was merely a more perfect development of the former. It is now pretty generally agreed that the etymology of the new satire is from *satura*, itself an abbreviation of *lanx satura*, which means a dish much in favour at Roman harvest-homes, consisting of a variety of ingredients—fruits, fish, flesh, and fowl. Perhaps the French *pot-pourri* and the English "hotch-potch" are the closest equivalents that can be found to the *lanx satura* of the Italians. Gradually this adjective *satura* came to be applied metaphorically in other cases as well. *Lex per saturam lata* was "a law which contained several distinct regulations under one." Thus it was, too, that *satura*, from meaning a miscellaneous kind of dish, a veritable *farrago*, was used subsequently to denominate the free and unrestrained songs which were chanted by the Roman peasantry in moments of rustic hilarity, abounding in license and laughter, and treating of any subject that happened first to present itself. As might be expected, these honest fellows often thought fit to assail each other with droll raillery and kindly-humoured sarcasm. By degrees other features were added to the entertainment, and these extemporaneous compositions were accompanied by dancing and acting of an equally improvised description.* At this point the early *satura* of the Romans seems to have shaded off into a series of dramatic performances of much the same stamp as those which went hand in hand with the delivery of the *Fescennina Carmina* (cf. Livy vii. 2). It was as an after-fruit of these that Livius Andronicus introduced the comic drama, first known under the name of the *Exodia Atellana*, to Rome. As for the compositions of the early school of satire, we know little or nothing of them. When the occasion which had given them birth passed away, they usually passed away, and were forgotten too. From the fact, however, that the satires of Varro, who himself lived

* Something like the relics of this custom are to be seen in our old morris-dance.

and wrote under this *régime*, are a mixture of prose and verse, it is probable that the more perfect specimens of the early Roman *satura* shared the same mongrel character.

But the real originator of Roman satire, as it is known to us, was Lucilius (148—103 B.C.), and satire, as springing solely from him, has gained the appellation of the *character* (χἀρακτὴρ) *Lucilianus*. Following immediately upon Ennius, he was the first author of satirical composition to avail himself of the hexameter verse, which had been introduced by the former. There was a bitter struggle between two conflicting currents of feeling at that time in Italy—the struggle between the purely Latin and the Hellenic element in literature. There was the party which looked upon everything significant of Greek culture, Greek civilisation, and Greek thought as an abomination. On the other hand there were ranged the representatives of a school eager to increase the flexibility and elegance of the Roman tongue by the greatest number possible of innovations from the land of Greece. Nævius was the champion of the old style of thought, Ennius of the new; and the party of Ennius won the day. "The victory of the hexameter over the saturnian verse," says Mr. Merivale, "symbolised a sweeping revolution of ideas, and obliterated the cherished recollections of many centuries." Henceforward the saturnian verse, in which Nævius had delighted, was banished into the limbo of forgotten metres, and the metre in which Ennius first, and his disciples afterwards, wrote was recognised as the only one proper to Roman satire.

But though Lucilius had so far conformed to the tendencies of the day as to avail himself of a metre that was essentially Greek instead of one that was essentially Roman, not the less did he stand forward as the champion of the old Latin style of simplicity, severity, and hardihood of life. To quote from the same eminent writer that has been cited above, "Lucilius made a deep impression in rallying the austere virtues of the nation around the principles of antiquity. Many a grave master of a Roman household, disgusted with the loose morality of the Greek models of taste, involved in one sweeping condemnation all who cultivated the detested language, and long resisted the current of fashion, in training his children in the frugal habits and modest discipline of his ancestors."

Eighty-three years after the birth of Lucilius, the second of the great Roman satirists was ushered into existence—Q

Horatius Flaccus; and it was probably, though here dates are very uncertain, about a hundred years afterwards that he were succeeded by Juvenal. It is impossible to avoid considering these two writers in juxtaposition; and even if it were possible, it would scarcely be advisable. Perhaps the best brief description that has ever been given of the great Venusian is that contained in two lines of Persius:—

> "Omne vafer vitium ridenti Flaccus amico
> Tangit et admissus circum præcordia ludit."

Here you have the man in one bold stroke clearly put before you. You can say nothing else of the couplet than that it gives you Horace himself, exactly as he is—neither more nor less. In the Satires of Horace there is nothing whatever of that *liberrima indignatio* which breathes and burns in every line that Juvenal ever wrote. He can censure and criticise with very considerable severity it is true, but then he ends his homily with a strongly-disguised laugh, which makes the object of his blame feel that all the time he has been listening to the good-natured remonstrances of a friend, who, while he blames, yet fully sympathises with his peccadilloes, rather than to the denunciations of a censor who deals right hand and left the thunderbolts of an *ex cathedrâ* morality. If Socrates treated vice as ignorance, it may certainly be said that Horace treats it as folly. The spirit of the Epicurean philosophy is manifest not less in his serious than in his sportive poetry. It is to him a marvellous and an ineffably silly thing that persons should trouble themselves so deeply—should victimise their whole existences to the passions of avarice and ambition—should carry their loves and their hates to such a horrible pitch of intensity, when it is possible to enjoy life very keenly without tormenting oneself in any such manner. Keep clear of extremes; do not yearn after imperial opulence, for excessive wealth brings its responsibilities, ails, troubles, but by all means keep out of immoderate poverty, for in that case it will be quite out of the question for you to repose under the shadow of your own plane trees, and sip the choice vintage of the Falernian grapes; be religious up to a certain extent, for religion looks well, but be very cautious lest you carry it too far; acquiesce in the grand maxim that "everything which is is for the best;" be a loyal subject of the emperor; respect Mæcenas; keep a moderate table; give pleasant little suppers; flirt occasionally

with the Muses; doze by murmuring streams; and you may contrive to find that, in spite of what cynics tell you, there is, after all, a good deal worth living for. This is the sum and substance of the Horatian philosophy. Nothing need be said here about the political purpose—the fixed desire to popularise as far as possible the government of Augustus and his lieutenant Mæcenas, by convincing men of the security insured to them both of life and property, with which Horace wrote. It is necessary at present merely to give a general idea of the character of his satire.

In the case of Juvenal everything is different. He looked around him, and he saw all things bad, gradually becoming more incurable and worse. Society was rotten to its core; the national virtues were expiring, and their epitaph is to be seen in the Satires of Juvenal. His whole spirit was overwhelmed with a sense of the foulness and corruption of all things around him. Unchastity, cowardice, flattery, despotism, falsehood, theft, effeminacy, luxury, these were the characteristics of the age in which he lived. Juvenal spared no folly, no vice; because they might be popular in high places he never for a moment remitted the lash. He felt that he had a mission to discharge, and till it was performed he would neither slumber nor sleep. The poison of flattery might have paralysed the utterance of others' song; not so his. As long as that power remained, it should be used to the uttermost. Could he say fair-sounding things of a people whom he saw to be degenerating every day, and of an age which was a hotbed of every vice? While there was meaning in words this is what he would not do. If Juvenal's satire glows fiercely with indignation, it also rings with the sullen note of despair. Rome he loved; Romans he would have loved; but the Romans of his own day differed as much from that sturdy race of single-hearted heroes who had made the national glory as light from darkness. He saw absolutely nothing to hope for, and he was not the man to fear to look danger and disaster full in the face. Every blow that he hits is fearfully telling. There is no uncertainty about it. It goes straight to the mark at once, and does not linger. The objects of his lash are "no milksops in crime, no fribbles in vice," and their castigation is such as their enormity merits. An eminent classical scholar has illustrated the character of Juvenal by that of Tacitus. The remarks will bear repetition here:—"Tacitus and Juvenal

may be appropriately compared for the shrewdness with which they analyse motives, and the fierceness of their indignation, though the one is compact, concentrated, and even reserved in the expression of his passion; the other vehement, copious, and declamatory. Both have the same definite point of view as Roman moralists and patriots. But of the two, Tacitus is, perhaps, what has been called the *best hater;* he is the blinder in his prejudices, the least various in his sympathies with human nature." If there are points of similarity between these two illustrious Romans, there are also points of difference. With Tacitus increasing years brought nothing but increasing bitterness. Juvenal, on the other hand, as he grew older, loses much of the exceeding acrimony of his earlier years. "If," says the same critic who has just been quoted, "we compare the earlier with the later Satires, we find a change of style and sentiment aptly corresponding with advance in age and experience. Thus we notice the fierceness and truculence more especially of the first, the second, the fifth, and the sixth, which are all aggressive onslaughts on the worst forms of Roman wickedness. The third, and still more the seventh, betray a tone of querulous disappointment, as of a man who had failed of the aim of his life, and finds himself, when past middle age, outstripped by unworthy competitors, and neglected by the patrons on whom he had just or imagined claims. But in the eighth, the tenth, and the thirteenth the nobility of his nature reasserts itself. He is no longer the mere assailant of vice, still less is he a murmurer against fortune; he seeks to exalt virtue, to expound the true dignity of human nature, to show to man the proper objects of ambition, to vindicate the justice and goodness of a Divine Providence. The eleventh, twelfth, and fourteenth advance yet a step further in the cause of a good man's life. They paint the charms of simplicity and virtue; they glorify contentment of mind and friendship; they set before us, with all an old man's gentleness, the reverence due to infancy and innocence. The fifteenth . . . . breathes the true spirit of humanity, and if we regard it as the last of the author's genuine compositions, it makes a worthy completion to a patriarch's mission."

Persius, who was almost contemporary with Juvenal, has been described as "the *beau idéal* of a languid and conceited boy;" and in his writings there is quite enough to justify the expression. He came into the arena of satiric authorship with

a mind full of the precepts of the Stoic philosophy, but immature both as concerns years and experience. Full of the generous extravagance and the hazy enthusiasm of youth, he cast his eyes around. Everywhere he saw error. Men were blindly feeling for truth and success, and they could reach neither. What was the cure for this? Philosophy. If mankind would but put itself under the tuition of the porch, there would be no more of this error and uncertainty. It follows naturally from this, that the few satires still extant of Persius are utterly impractical in tone, widely differing from the pungent, acute, and kindly-humoured comments of Horace on the one hand, and from the fierce wail of indignation and remorse raised by Juvenal on the other. Persius does, it is true, strike his blow at the mistakes and inconsistencies of the age in which his lot is cast, but it is false and uncertain. As for what he might have written had he enjoyed a longer life and amassed a greater amount of experience, his early death precludes us from the opportunity of judging.

There can be no description more effective or more terse of the time in which Juvenal lived and wrote than that given by Mr. James Hannay in his "Satire and Satirists:"—

"It was a monstrous and unnatural period, that in which Juvenal lived—of gigantic opulence and titanic sin; a time both of blood and luxury; when the world ate and drank more, and lied and blasphemed more, and was at once more knowing and more superstitious than it has ever been known to be. Something tropical is the effect that entering into it produces on the imagination which still retains any healthy northern simplicity of character. You gasp for air. The soul is in an atmosphere close and hot; cloudy with coarse perfume; where the flowers and the vegetation have, with monstrous proportions, something glaring and ghastly in their beauty, and something sickly in their breath. Foul figures of every land swarm round them—brawny murderers from the Danube, and dusky, greasy scoundrels from the Nile. All that is bad is near. There are sounds of revelry, which are allied with unutterable shame. The clashing of cymbals and the notes of lutes, the gleam of gold and of wine, do not charm here; they terrify. The smoke of the wicked feasts blots the heaven above you, and, like the drifting smoke from funeral piles, is heavy with the odours of death."

D. JUNII JUVENALIS SATIRARUM LIBER PRIMUS.

SATIRA I.

Semper ego auditor tantum? numquamne reponam,
Vexatus toties rauci Theseïde Codri?
Impune ergo mihi recitaverit ille togatas,
Hic elegos? impune diem consumpserit ingens
Telephus aut summi plena jam margine libri
Scriptus et in tergo nec dum finitus Orestes?
Nota magis nulli domus est sua, quam mihi lucus
Martis et Æoliis vicinum rupibus antrum
Vulcani. Quid agant venti, quas torqueat umbras
Æacus, unde alius furtivæ devehat aurum
Pelliculæ, quantas jaculetur Monychus ornos,
Frontonis platani convulsaque marmora clamant
Semper et assiduo ruptæ lectore columnæ:
Exspectes eadem a summo minimoque poeta.
Et nos ergo manum ferulæ subduximus, et nos
Consilium dedimus Sullæ, privatus ut altum
Dormiret; stulta est clementia, quum tot ubique
Vatibus occurras, perituræ parcere chartæ.
Cur tamen hoc potius libeat decurrere campo,
Per quem magnus equos Auruncæ flexit alumnus,
Si vacat ac placidi rationem admittitis, edam.
Quum tener uxorem ducat spado, Mævia Tuscum
Figat aprum et nuda teneat venabula mamma;
Patricios omnes opibus quum provocet unus,
Quo tondente gravis juveni mihi barba sonabat;

Quum pars Niliacæ plebis, quum verna Canopi
Crispinus, Tyrias humero revocante lacernas,
Ventilet æstivum digitis sudantibus aurum,
Nec sufferre queat majoris pondera gemmæ :
Difficile est satiram non scribere. Nam quis iniquæ
Tam patiens urbis, tam ferreus, ut teneat se,
Causidici nova quum veniat lectica Mathonis
Plena ipso ; post hunc magni delator amici
Et cito rapturus de nobilitate comesa
Quod superest, quem Massa timet, quem munere palpat
Carus et a trepido Thymele summissa Latino ;
Quum te summoveant, qui testamenta merentur ;
* * * * *
* * * * *

Unciolam Proculeius habet, sed Gillo deuncem,
Partes quisque suas, ad mensuram inguinis heres.
Accipiat sane mercedem sanguinis et sic
Palleat, ut nudis pressit qui calcibus anguem,
Aut Lugdunensem rhetor dicturus ad aram !
Quid referam, quanta siccum jecur ardeat ira,
Quum populum gregibus comitum premit hic spoliator
Pupilli prostantis, et hic damnatus inani
Judicio (quid enim salvis infamia nummis ?)
Exul ab octava Marius bibit et fruitur dis
Iratis : at tu victrix provincia ploras !
Hæc ego non credam Venusina digna lucerna ?
Hæc ego non agitem ? sed quid magis Heracleas,
Aut Diomedeas, aut mugitum labyrinthi
Et mare percussum puero fabrumque volantem,
Quum leno accipiat mœchi bona, si capiendi
Jus nullum uxori, doctus spectare lacunar,
Doctus et ad calicem vigilanti stertere naso ;
Quum fas esse putet curam sperare cohortis,
Qui bona donavit præsepibus et caret omni
Majorum censu, dum pervolat axe citato
Flaminiam puer Automedon ; nam lora tenebat
Ipse, lacernatæ quum se jactaret amicæ !
Nonne libet medio ceras implere capaces
Quadrivio, quum jam sexta cervice feratur,
Hinc atque inde patens ac nuda pæne cathedra
Et multum referens de Mæcenate supino,
Signator falso, qui se lautum atque beatum

Exiguis tabulis et gemma fecerat uda?
Occurrit matrona potens, quæ molle Calenum
Porrectura viro miscet sitiente rubetam,
Instituitque rudes melior Locusta propinquas
Per famam et populum nigros efferre maritos.
Aude aliquid brevibus Gyaris et carcere dignum,
Si vis esse aliquid: probitas laudatur et alget,
Criminibus debent hortos, prætoria, mensas,
Argentum vetus et stantem extra pocula caprum.
Quem patitur dormire nurus corruptor avaræ,
Quem sponsæ turpes et prætextatus adulter?
Si natura negat, facit indignatio versum,
Qualemcunque potest, quales ego vel Cluvienus.
Ex quo Deucalion nimbis tollentibus æquor
Navigio montem ascendit sortesque poposcit,
Paulatimque anima caluerunt mollia saxa,
* * * * *
Quidquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nostri farrago libelli est.
Et quando uberior vitiorum copia? quando
Major avaritiæ patuit sinus? alea quando
Hos animos? neque enim loculis comitantibus itur
Ad casum tabulæ, posita sed luditur arca.
Prœlia quanta illic dispensatore videbis
Armigero! simplexne furor sestertia centum
Perdere et horrenti tunicam non reddere servo?
Quis totidem erexit villas, quis fercula septem
Secreto cœnavit avus? nunc sportula primo
Limine parva sedet, turbæ rapienda togatæ:
Ille tamen faciem prius inspicit et trepidat, ne
Suppositus venias ac falso nomine poscas
Agnitus accipies; jubet a prœcone vocari
Ipsos Trojugenas (nam vexant limen et ipsi
Nobiscum): Da prætori, da deinde tribuno!
Sed libertinus prior est: Prior, inquit, ego adsum;
Cur timeam dubitemve locum defendere, quamvis
Natus ad Euphraten, molles quod in aure fenestræ
Arguerint, licet ipse negem? sed quinque tabernæ
Quadringenta parant; quid confert purpura major
Optandum, si Laurenti custodit in agro
Conductas Corvinus oves, ego possideo plus
Pallante et Licinis?—Exspectent ergo Tribuni,

Vincant divitiæ, sacro ne cedat honori,
Nuper in hanc urbem pedibus qui venerat albis:
Quandoquidem inter nos sanctissima divitiarum
Majestas; etsi funesta pecunia templo
Nondum habitas, nullas nummorum ereximus aras,
Ut colitur Pax atque Fides, Victoria, Virtus,
Quæque salutato crepitat Concordia nido.
Sed quum summus honor finito computet anno,
Sportula quid referat, quantum rationibus addat:
Quid facient comites, quibus hinc toga, calceus hinc est
Et panis fumusque domi? Densissima centum
Quadrantes lectica petit, sequiturque maritum
Languida vel prægnans et circumducitur uxor.
Hic petit absenti, nota jam callidus arte,
Ostendens vacuam et clausam pro conjuge sellam.
Galla mea est, inquit, citius dimitte; moraris?
Profer Galla caput! noli vexare, quiescet.—
Ipse dies pulchro distinguitur ordine rerum:
Sportula, deinde forum jurisque peritus Apollo
Atque triumphales, inter quas ausus habere
Nescio quis titulos Ægyptius atque Arabarches,
Cujus ad effigiem non tantum meiere fas est.
Vestibulis abeunt veteres lassique clientes
Votaque deponunt, quamquam longissima cœnæ
Spes homini; caulis miseris atque ignis emendus.
Optima silvarum interea pelagique vorabit
Rex horum, vacuisque toris tantum ipse jacebit.
Nam de tot pulchris et latis orbibus et tam
Antiquis una comedunt patrimonia mensa.
Nullus jam parasitus erit. Sed quis ferat istas
Luxuriæ sordes? quanta est gula, quæ sibi totos
Ponit apros, animal propter convivia natum!
Pœna tamen præsens, quum tu deponis amictus
Turgidus et crudum pavonem in balea portas.
Hinc subitæ mortes atque intestata senectus;
Et nova nec tristis per cunctas fabula cœnas
Ducitur iratis plaudendum funus amicis.
Nil erit ulterius, quod nostris moribus addat
Posteritas; eadem facient cupientque minores.
Omne in præcipiti vitium stetit; utere velis,
Totos pande sinus! Dicas hic forsitan: Unde
Ingenium par materiæ? unde illa priorum

Scribendi quodcumque animo flagrante liberet
Simplicitas, cujus non audeo dicere nomen?
Quid refert dictis ignoscat Mucius an non?
Pone Tigellinum: tæda lucebis in illa,
Qua stantes ardent, qui fixo pectore fumant,
Et latum media sulcum deducit arena.—
Qui dedit ergo tribus patruis aconita, vehatur
Pensilibus plumis atque illinc despiciet nos?—
Quum veniet contra, digito compesce labellum:
Accusator erit qui verbum dixerit: hic est.
Securus licet Æneam Rutulumque ferocem
Committas, nulli gravis est percussus Achilles
Aut multum quæsitus Hylas urnamque secutus;
Ense velut stricto quoties Lucilius ardens
Infremuit, rubet auditor, cui frigida mens est
Criminibus, tacita sudant præcordia culpa.
Inde iræ et lacrimæ. Tecum prius ergo voluta
Hæc anime ante tubas; galeatum sero duelli
Pœnitet.—Experiar, quid concedatur in illos,
Quorum Flaminia tegitur cinis atque Latina

SATIRA II.

Ultra Sauromatas fugere hinc libet et glacialem
Oceanum, quoties aliquid de moribus audent,
Qui Curios simulant et Bacchanalia vivunt.
Indocti primum; quamquam plena omnia gypso
Chrysippi invenias; nam perfectissimus horum est,
Si quis Aristotelen similem vel Pittacon emit,
Et jubet archetypos pluteum servare Cleanthas.
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *

Rarus sermo illis et magna libido tacendi
Atque supercilio brevior coma. Verius ergo
Et magis ingenue Peribomius; hunc ego fatis
Imputo, qui vultu morbum incessuque fatetur.
Horum simplicitas miserabilis, his furor ipse

Dat veniam; sed pejores, qui talia verbis
Herculis invadunt et de virtute locuti.
* * * * *
* * * * *

Loripedem rectus derideat, Æthiopem albus:
Quis tulerit Gracchos de seditione querentes?
Quis cœlum terris non misceat et mare cœlo,
Si fur displiceat Verri, homicida Miloni,
Clodius accuset mœchos, Catilina Cethegum,
In tabulam Sullæ si dicant discipuli tres?
Qualis erat nuper tragico pollutus adulter
Concubitu, qui tunc leges revocabat amaras
Omnibus atque ipsis Veneri Martique timendas.
* * * * *
* * * * *

Nonne igitur jure ac merito vitia ultima fictos
Contemnunt Scauros et castigata remordent?
Non tulit ex illis torvum Laronia quendam
Clamantem toties: "Ubi nunc lex Julia? dormis?"
Atque ita subridens: "Felicia tempora, quæ te
Moribus opponunt! habeat jam Roma pudorem;
Tertius e cœlo cecidit Cato! sed tamen unde
Hæc emis, hirsuto spirant opobalsama collo
Quæ tibi? ne pudeat dominum monstrare tabernæ.
Quod si vexantur leges, at jure citari
Ante omnes debet Scantinia; respice primum
Et scrutare viros: faciunt hi plura, sed illos
Defendit numerus junctæque umbone phalanges.
Magna inter molles concordia; non erit ullum
Exemplum in nostro tam detestabile sexu.
* * * * *
* * * * *

Numquid nos agimus causas, civilia jura
Novimus, aut ullo strepitu fora vestra movemus?
Luctantur paucæ, comedunt coliphia paucæ:
Vos lanam trahitis calathisque peracta refertis
Vellera, vos tenui prægnantem stamine fusum
Penelope melius, levius torquetis Arachne,
Horrida quale facit residens in codice pellex.
* * * * *
* * * * *
* * * * *

* * * * *

De nobis post hæc tristis sententia fertur:
Dat veniam corvis, vexat censura columbas."
Fugerunt trepidi vera ac manifesta canentem
Stoicidæ; quid enim falsi Laronia? sed quid
Non facient alii, quum tu multicia sumas,
Cretice, et hanc vestem populo mirante perores
In Proculas et Pollineas? est mœcha Fabulla:
Damnetur, si vis, etiam Carfinia: talem
Non sumet damnata togam.—Sed Julius ardet,
Æstuo.—Nudus agas: minus est insania turpis!
En habitum, quo te leges ac jura ferentem
Vulneribus crudis populus modo victor et illud
Montanum positis audiret vulgus aratris.
Quid non proclames, in corpore judicis ista
Si videas? quæro an deceant multicia testem?
Acer et indomitus libertatisque magister,
Cretice, perluces! Dedit hanc contagio labem
Et dabit in plures; sicut grex totus in agris
Unius scabie cadit et porrigine porci,
Uvaque conspecta livorem ducit ab uva.
Fœdius hoc aliquid quandoque audebis amictu:
Nemo repente fuit turpissimus; accipient te
Paulatim, qui longa domi redimicula sumunt
Frontibus et toto posuere monilia collo,
Atque Bonam teneræ placant abdomine porcæ
Et magno cratere Deam; sed more sinistro
Exagitata procul non intrat femina limen;
Solis ara deæ maribus patet. Ite profanæ!
Clamatur; nullo gemit hic tibicina cornu.
Talia secreta coluerunt orgia tæda
Cecropiam soliti Baptæ lassare Cotytto.
Ille supercilium madida fuligine tactum
Obliqua producit acu pingitque trementes
Attollens oculos: vitreo bibit ille Priapo,
Reticulumque comis auratum ingentibus implet,
Cærulea indutus scutulata aut galbana rasa,
Et per Junonem domini jurante ministro.
Ille tenet speculum, pathici gestamen Othonis,
Actoris Aurunci spolium, quo se ille videbat
Armatum, quum jam tolli vexilla juberet.
Res memoranda novis annalibus atque recenti

Historia, speculum civilis sarcina belli!
Nimirum summi ducis est occidere Galbam
Et curare cutem; summi constantia civis,
Bebriaci campo spolium affectare Palati
Et pressum in faciem digitis extendere panem:
Quod nec in Assyrio pharetrata Semiramis orbe,
Mœsta nec Actiaca fecit Cleopatra carina.
Hic nullus verbis pudor aut reverentia mensæ;
Hic turpis Cybeles et fracta voce loquendi
Libertas, et crine senex fanaticus albo
Sacrorum antistes, rarum ac memorabile magni
Gutturis exemplum conducendusque magister.
Quid tamen exspectant, Phrygio quos tempus erat jam
More supervacuam cultris abrumpere carnem?
Quadringenta dedit Gracchus sestertia dotem
Cornicini, sive hic recto cantaverat ære:
Signatæ tabulæ; dictum Feliciter! ingens
Cœna sedet; gremio jacuit nova nupta mariti.
O proceres, censore opus est an haruspice nobis?
Scilicet horreres majoraque monstra putares,
Si mulier vitulum vel si bos ederet agnum?
Segmenta et longos habitus et flammea sumit,
Arcano qui sacra ferens nutantia loro
Sudavit clipeis ancilibus. O pater urbis,
Unde nefas tantum Latiis pastoribus? unde
Hæc tetigit, Gradive, tuos urtica nepotes?
Traditur ecce viro clarus genere atque opibus vir:
Nec galeam quassas, nec terram cuspide pulsas,
Nec quereris patri? vade ergo et cede severi
Jugeribus campi, quem negligis!—Officium eras
Primo sole mihi peragendum in valle Quirini.
Quæ causa officii? quid quæris? nubit amicus,
Nec multos adhibet.—Liceat modo vivere: fient,
Fient ista palam, cupient et in acta referri.

* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *

Vicit et hoc monstrum tunicati fuscina Gracchi,
Lustravitque fuga mediam gladiator arenam,

Et Capitolinis generosior et Marcellis
Et Catulis, Paullisque minoribus et Fabiis et
Omnibus ad podium spectantibus. His licet ipsum
Admoveas, cujus tunc munere retia misit.
Esse aliquos manes et subterranea regna
Et contum et Stygio ranas in gurgite nigras,
Atque una transire vadum tot milia cymba,
Nec pueri credunt, nisi qui nondum ære lavantur
Sed tu vera puta: Curius quid sentit et ambo
Scipiadæ, quid Fabricius manesque Camilli,
Quid Cremeræ legio et Cannis consumpta juventus,
Tot bellorum animæ, quoties hinc talis ad illos
Umbra venit? cuperent lustrari, si qua darentur
Sulphura cum tædis, et si foret humida laurus.
Illuc, heu, miseri traducimur! Arma quidem ultra
Litora Jubernæ promovimus et modo captas
Orcadas ac minima contentos nocte Britannos;
Sed quæ nunc populi fiunt victoris in urbe,
Non faciunt illi, quos vicimus. Et tamen unus
Armenius Zalaces cunctis narratur ephebis
Mollior ardenti sese indulsisse tribuno.
Aspice, quid faciant commercia! venerat obses;
Hic fiunt homines. Nam si mora longior urbem
Indulsit pueris, non umquam deerit amator;
Mittentur braccæ, cultelli, frena, flagellum:
Sic prætextatos referunt Artaxata mores.

SATIRA III.

Quamvis digressu veteris confusus amici,
Laudo tamen, vacuis quod sedem figere Cumis
Destinet atque unum civem donare Sibyllæ.
Janua Baiarum est et gratum litus amœni
Secessus; ego vel Prochytam præpono Suburæ.
Nam quid tam miserum, tam solum vidimus, ut non
Deterius credas horrere incendia, lapsus
Tectorum assiduos ac mille pericula sævæ
Urbis et Augusto recitantes mense poetas?
Sed dum tota domus reda componitur una,
Substitit ad veteres arcus madidamque Capenam.
Hic, ubi nocturnæ Numa constituebat amicæ,

Nunc sacri fontis nemus et delubra locantur
Judæis, quorum cophinus fœnumque supellex ;
(Omnis enim populo mercedem pendere jussa est
Arbor, et ejectis mendicat silva Camenis ;)
In vallem Egeriæ descendimus et speluncas
Dissimiles veris : quanto præsentius esset
Numen aquæ, viridi si margine clauderet undas
Herba nec ingenuum violarent marmora tophum !
Hic tunc Umbricius : Quando artibus, inquit, honestis
Nullus in urbe locus, nulla emolumenta laborum,
Res hodie minor est, here quam fuit, atque eadem cras
Deteret exiguis aliquid : proponimus illuc
Ire, fatigatas ubi Dædalus exuit alas.
Dum nova canities, dum prima et recta senectus,
Dum superest Lachesi quod torqueat, et pedibus me
Porto meis, nullo dextram subeunte bacillo,
Cedamus patria : vivant Artorius istic
Et Catulus ; maneant, qui nigrum in candida vertunt,
Queis facile est ædem conducere, flumina, portus,
Siccandam eluviem, portandum ad busta cadaver,
Et præbere caput domina venale sub hasta.
Quondam hi cornicines et municipalis arenæ
Perpetui comites notæque per oppida buccæ
Munera nunc edunt, et verso pollice vulgus
Quem jubet occidunt populariter : inde reversi
Conducunt foricas ; et cur non omnia ? quum sint,
Quales ex humili magna ad fastigia rerum
Extollit, quoties voluit Fortuna jocari.
Quid Romæ faciam ? mentiri nescio ; librum,
Si malus est, nequeo laudare et poscere ; motus
Astrorum ignoro ; funus promittere patris
Nec volo nec possum ; ranarum viscera numquam
Inspexi ; ferre ad nuptam, quæ mittit adulter,
Quæ mandat, norunt alii ; me nemo ministro
Fur erit, atque ideo nulli comes exeo, tamquam
Mancus et exstinctæ corpus non utile dextræ.
Quis nunc diligitur, nisi conscius, et cui fervens
Æstuat occultis animus semperque tacendis ?
Nil tibi se debere putat, nil conferet umquam,
Participem qui te secreti fecit honesti ;
Carus erit Verri, qui Verrem tempore quo vult
Accusare potest. Tanti tibi non sit opaci

Omnis arena Tagi quodque in mare volvitur aurum,
Ut somno careas ponendaque præmia sumas
Tristis et a magno semper timearis amico.
Quæ nunc divitibus gens acceptissima nostris,
Et quos præcipue fugiam, properabo fateri,
Nec pudor obstabit. Non possum ferre, Quirites,
Græcam urbem; quamvis quota portio fæcis Achæi?
Jam pridem Syrus in Tiberim defluxit Orontes,
Et linguam et mores et cum tibicine chordas
Obliquas nec non gentilia tympana secum
Vexit et ad circum jussas prostare puellas.
Ite, quibus grata est picta lupa barbara mitra!
Rusticus ille tuus sumit trechedipna, Quirine,
Et ceromatico fert niceteria collo!
Hic alta Sicyone, ast hic Amydone relicta,
Hic Andro, ille Samo, hic Trallibus aut Alabandis,
Esquilias dictumque petunt a vimine collem,
Viscera magnarum domuum dominique futuri.
Ingenium velox, audacia perdita, sermo
Promptus et Isæo torrentior. Ede, quid illum
Esse putes? quemvis hominem secum attulit ad nos:
Grammaticus, rhetor, geometres, pictor, aliptes,
Augur, schœnobates, medicus, magus: omnia novit
Græculus esuriens; in cœlum, jusseris, ibit.
In summa, non Maurus erat neque Sarmata nec Thrax,
Qui sumpsit pinnas, mediis sed natus Athenis.
Horum ego non fugiam conchylia? me prior ille
Signabit fultusque toro meliore recumbet,
Advectus Romam quo pruna et cottona vento?
Usque adeo nihil est, quod nostra infantia cœlum
Hausit Aventini, bacca nutrita Sabina?
Quid quod adulandi gens prudentissima laudat
Sermonem indocti, faciem deformis amici,
Et longum invalidi collum cervicibus æquat
Herculis Antæum procul a tellure tenentis,
Miratur vocem angustam, qua deterius nec
Ille sonat, quo mordetur gallina marito?
Hæc eadem licet et nobis laudare: sed illis
Creditur. An melior quum Thaïda sustinet aut quum
Uxorem comœdus agit vel Dorida nullo
Cultam palliolo? mulier nempe ipsa videtur.

* * * * *

* * * * *

Nec tamen Antiochus nec erit mirabilis illic
Aut Stratocles aut cum molli Demetrius Hæmo :
Natio comœda est. Rides : majore cachinno
Concutitur ; flet, si lacrimas conspexit amici,
Nec dolet ; igniculum brumæ si tempore poscas,
Accipit endromidem ; si dixeris "æstuo," sudat.
Non sumus ergo pares : melior, qui semper et omni
Nocte dieque potest aliena sumere vultum
A facie, jactare manus, laudare paratus,
* * * * *
Si trulla inverso crepitum dedit aurea fundo.
* * * * *
* * * * *
* * * * *
* * * * *
Scire volunt secreta domus atque inde timeri.
Et quoniam cœpit Græcorum mentio, transi
Gymnasia atque audi facinus majoris abollæ :
Stoicus occidit Baream delator, amicum
Discipulumque senex ripa nutritus in illa,
Ad quam Gorgonei delapsa est pinna caballi !
Non est Romano cuiquam locus hic, ubi regnat
Protogenes aliquis vel Diphilus aut Hermarchus,
Qui gentis vitio numquam partitur amicum,
Solus habet ; nam quum facilem stillavit in aurem
Exiguum de naturæ patriæque ve[illegible]o,
Limine summoveor, perjerunt temp[illegible]longi
Servitii ; nusquam minor est jactura [illegible]tis.
Quod porro officium, ne nobis blandiar, aut quod
Pauperis hic meritum, si curet nocte togatus
Currere, quum prætor lictorem impellat et ire
Præcipitem jubeat, dudum vigilantibus orbis,
Ne prior Albinam et Modiam collega salutet ?
Divitis hic servi claudit latus ingenuorum
Filius ; alter enim, quantum in legione tribuni
Accipiunt, donat Calvinæ vel Catienæ.
* * * * *
* * * * *
* * * * *
Da testem Romæ tam sanctum, quam fuit hospes
Numinis Idæi, procedat vel Numa vel qui

Servavit trepidam flagranti ex æde Minervam:
Protinus ad censum; de moribus ultima fiet
Quæstio: quot pascit servos? quot possidet agri
Jugera? quam multa magnaque paropside cœnat?
Quantum quisque sua nummorum servat in arca,
Tantum habet et fidei; jures licet et Samothracum
Et nostrorum aras, contemnere fulmina pauper
Creditur atque deos, dis ignoscentibus ipsis.
Quid quod materiam præbet causasque jocorum
Omnibus hic idem, si fœda et scissa lacerna,
Si toga sordidula est et rupta calceus alter
Pelle patet, vel si consuto vulnere crassum
Atque recens linum ostendit non una cicatrix?
Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit. Exeat, inquit,
Si pudor est, et de pulvino surgat equestri,
Cujus res legi non sufficit, et sedeant hic
Lenonum pueri quocumque in fornice nati;
Hic plaudat nitidi præconis filius inter
Pinnirapi cultos juvenes juvenesque lanistæ:
Sic libitum vano, qui nos distinxit, Othoni.
Quis gener hic placuit censu minor atque puellæ
Sarcinulis impar? quis pauper scribitur heres?
Quando in consilio est ædilibus? agmine facto
Debuerant olim tenues migrasse Quirites.
Haud facile emergunt, quorum virtutibus obstat
Res angusta domi; sed Romæ durior illis
Conatus: magno hospitium miserabile, magno
Servorum ventres, et frugi cœnula magno.
Fictilibus cœnare pudet, quod turpe negabit
Translatus subito ad Marsos mensamque Sabellam
Contentusque illic veneto duroque cucullo.
Pars magna Italiæ est, si verum admittimus, in qua
Nemo togam sumit, nisi mortuus. Ipsa dierum
Festorum herboso colitur si quando theatro
Majestas, tandemque redit ad pulpita notum
Exodium, quum personæ pallentis hiatum
In gremio matris formidat rusticus infans:
Æquales habitus illic similesque videbis
Orchestram et populum; clari velamen honoris
Sufficiunt tunicæ summis ædilibus albæ.
Hic ultra vires habitus nitor; hic aliquid plus

Quam satis est interdum aliena sumitur arca.
Commune id vitium est; hic vivimus ambitiosa
Paupertate omnes; quid te moror? omnia Romæ
Cum pretio. Quid das, ut Cossum aliquando salutes?
Ut te respiciat clauso Veiento labello?
Ille metit barbam, crinem hic deponit amati:
Plena domus libis venalibus; accipe et istud
Fermentum tibi habe: præstare tributa clientes
Cogimur et cultis augere peculia servis.
Quis timet aut timuit gelida Præneste ruinam
Aut positis nemorosa inter juga Volsiniis, aut
Simplicibus Gabiis, aut proni Tiburis arce?
Nos urbem colimus tenui tibicine fultam
Magna parte sui; nam sic labentibus obstat
Vilicus et, veteris rimæ quum texit hiatum,
Securos pendente jubet dormire ruina.
Vivendum est illic, ubi nulla incendia, nulli
Nocte metus. Jam poscit aquam, jam frivola transfert
Ucalegon, tabulata tibi jam tertia fumant:
Tu nescis; nam si gradibus trepidatur ab imis,
Ultimus ardebit, quem tegula sola tuetur
A pluvia, molles ubi reddunt ova columbæ.
Lectus erat Codro Procula minor, urceoli sex,
Ornamentum abaci, nec non et parvulus infra
Cantharus et recubans sub eodem marmore Chiron:
Jamque vetus Græcos servabat cista libellos,
Et divina Opici rodebant carmina mures.
Nil habuit Codrus; quis enim negat? et tamen illud
Perdidit infelix totum nihil: ultimus autem
Ærumnæ est cumulus, quod nudum et frusta rogantem
Nemo cibo, nemo hospitio tectoque juvabit.
Si magna Asturici ceciderit domus, horrida mater,
Pullati proceres, differt vadimonia prætor;
Tunc gemimus casus urbis, tunc odimus ignem.
Ardet adhuc, et jam accurrit qui marmora donet,
Conferat impensas: hic nuda et candida signa,
Hic aliquid præclarum Euphranoris et Polycliti,
Hæc Asianorum vetera ornamenta deorum,
Hic libros dabit et forulos mediamque Minervam,
Hic modium argenti; meliora ac plura reponit
Persicus orborum lautissimus et merito jam
Suspectus, tamquam ipse suas incenderit ædes.

Si potes avelli circensibus, optima Soræ
Aut Fabrateriæ domus aut Frusinone paratur,
Quanti nunc tenebras unum conducis in annum.
Hortulus hic puteusque brevis nec reste movendus
In tenues plantas facili diffunditur haustu
Vive bidentis amans et culti vilicus horti,
Unde epulum possis centum dare Pythagoreis.
Est aliquid, quocumque loco, quocumque recessu,
Unius sese dominum fecisse lacertæ.
Plurimus hic æger moritur vigilando; sed ipsum
Languorem peperit cibus imperfectus et hærens
Ardenti stomacho; nam quæ meritoria somnum
Admittunt? magnis opibus dormitur in urbe.
Inde caput morbi; redarum transitus arto
Vicorum inflexu et stantis convicia mandræ
Eripient somnum Druso vitulisque marinis.
Si vocat officium, turba cedente vehetur
Dives et ingenti curret super ora Liburnâ,
Atque obiter leget aut scribet vel dormiet intus;
Namque facit somnum clausa lectica fenestra.
Ante tamen veniet: nobis properantibus obstat
Unda prior, magno populus premit agmine lumbos,
Qui sequitur; ferit hic cubito, ferit assere duro
Alter, at hic tignum capiti incutit, ille metretam
Pinguia crura luto; planta mox undique magna
Calcor et in digito clavus mihi militis hæret.
Nonne vides, quanto celebretur sportula fumo?
Centum convivæ, sequitur sua quemque culina.
Corbulo vix ferret tot vasa ingentia, tot res
Impositas capiti, quas recto vertice portat
Servulus infelix et cursu ventilat ignem.
Scinduntur tunicæ sartæ modo; longa coruscat
Serraco veniente abies, atque altera pinum
Plaustra vehunt; nutant alte populoque minantur.
Nam si procubuit, qui saxa Ligustica portat
Axis, et eversum fudit super agmina montem,
Quid superest de corporibus? quis membra, quis ossa
Invenit? obtritum vulgi perit omne cadaver
More animæ; domus interea secura patellas
Jam lavat et bucca foculum excitat et sonat unctis
Striglibus et pleno componit lintea gutto!
Hæc inter pueros varie properantur: at ille

Jam sedet in ripa tetrumque novicius horret
Porthmea, nec sperat cœnosi gurgitis alnum
Infelix, nec habet quem porrigat ore trientem.
Respice nunc alia ac diversa pericula noctis:
Quod spatium tectis sublimibus, unde cerebrum
Testa ferit, quoties rimosa et curta fenestris
Vasa cadunt; quanto percussum pondere signent
Et lædant silicem. Possis ignavus haberi
Et subiti casus improvidus, ad cœnam si
Intestatus eas; adeo tot fata, quot illa
Nocte patent vigiles te prætereunte fenestræ.
Ergo optes votumque feras miserabile tecum,
Ut sint contentæ patulas defundere pelves.
Ebrius ac petulans, qui nullum forte cecidit,
Dat pœnas, noctem patitur lugentis amicum
Pelidæ, cubat in faciem, mox deinde supinus.
Ergo non aliter poterit dormire? Quibusdam
Somnum rixa facit: sed quamvis improbus annis
Atque mero fervens cavet hunc, quem coccina læna
Vitari jubet et comitum longissimus ordo,
Multum præterea flammarum et ænea lampas;
Me, quem luna solet deducere vel breve lumen
Candelæ, cujus dispenso et tempero filum,
Contemnit. Miseræ cognosce procœmia rixæ,
Si rixa est, ubi tu pulsas, ego vapulo tantum.
Stat contra starique jubet: parere necesse est;
Nam quid agas, quum te furiosus cogat et idem
Fortior? Unde venis? exclamat; cujus aceto,
Cujus conche tumes? quis tecum sectile porrum
Sutor et elixi vervecis labra comedit?
Nil mihi respondes? aut dic aut accipe calcem!
Ede ubi consistas; in qua te quæro proseucha?—
Dicere si temptes aliquid tacitusve recedas,
Tantumdem est: feriunt pariter, vadimonia deinde
Irati faciunt; libertas pauperis hæc est:
Pulsatus rogat et pugnis concisus adorat,
Ut liceat paucis cum dentibus inde reverti.
Nec tamen hæc tantum metuas; nam qui spoliet te
Non deerit, clausis domibus postquam omnis ubique
Fixa catenatæ siluit compago tabernæ.
Interdum et ferro subitus grassator agit rem:
Armato quoties tutæ custode tenentur

Et Pontina palus et Gallinaria pinus.
Sic inde huc omnes tamquam ad vivaria currunt.
Qua fornace graves, qua non incude catenæ?
Maximus in vinclis ferri modus, ut timeas, ne
Vomer deficiat, ne marræ et sarcula desint.
Felices proavorum atavos, felicia dicas
Secula, quæ quondam sub regibus atque tribunis
Viderunt uno contentam carcere Romam.
His alias poteram et plures subnectere causas:
Sed jumenta vocant, et sol inclinat; eundum est.
Nam mihi commota jamdudum mulio virga
Annuit: ergo vale nostri memor, et quoties te
Roma tuo refici properantem reddet Aquino,
Me quoque ad Helvinam Cererem vestramque Dianam
Convelle a Cumis: satirarum ego, ni pudet illas,
Adjutor gelidos veniam caligatus in agros.

SATIRA IV.

Ecce iterum Crispinus adest, mihi sæpe vocandus
Ad partes, monstrum nulla virtute redemptum
A vitiis, æger solaque libidine fortis;
* * * * *
Quid refert igitur, quantis jumenta fatiget
Porticibus? quanta nemorum vectetur in umbra?
Jugera quot vicina foro, quas emerit ædes?
Nemo malus felix, minime corruptor et idem
Incestus, cum quo nuper vittata jacebat
Sanguine adhuc vivo terram subitura sacerdos.
Sed nunc de factis levioribus: (et tamen alter
Si fecisset idem, caderet sub judice morum;
Nam quod turpe bonis, Titio Serioque, decebat
Crispinum) quid agas, quum dira et fœdior omni
Crimine persona est? mullum sex milibus emit,
Æquantem sane paribus sestertia libris,
Ut perhibent, qui de magnis majora loquuntur.
Consilium laudo artificis, si munere tanto
Præcipuam in tabulis ceram senis abstulit orbi;
Est ratio ulterior, magnæ si misit amicæ,
Quæ vehitur clauso latis specularibus antro.
Nil tale exspectes: emit sibi. Multa videmus,

Quæ miser et frugi non fecit Apicius! hoc tu,
Succinctus patria quondam, Crispine, papyro,
Hoc pretium squamæ? potuit fortasse minoris
Piscator, quam piscis, emi. Provincia tanti
Vendit agros, sed majores Apulia vendit.
Quales tunc epulas ipsum glutisse putamus
Induperatorem, quum tot sestertia, partem
Exiguam et modicæ sumptam de margine cœnæ,
Purpureus magni ructaret scurra Palati,
Jam princeps Equitum, magna qui voce solebat
Vendere municipes fracta de merce siluros!
Incipe, Calliope, licet hic considere: non est
Cantandum, res vera agitur; narrate, puellæ
Pierides; prosit mihi vos dixisse puellas!
Quum jam semianimum laceraret Flavius orbem
Ultimus, et calvo serviret Roma Neroni,
Incidit Adriaci spatium admirabile rhombi
Ante domum Veneris, quam Dorica sustinet Ancon,
Implevitque sinus; neque enim minor hæserat illis,
Quos operit glacies Mæotica ruptaque tandem
Solibus effundit torpentis ad ostia ponti,
Desidia tardos et longo frigore pingues.
Destinat hoc monstrum cymbæ linique magister
Pontifici summo. Quis enim proponere talem
Aut emere auderet, quum plena et litora multo
Delatore forent? dispersi protinus algæ
Inquisitores agerent cum remige nudo,
Non dubitaturi fugitivum dicere piscem
Depastumque diu vivaria Cæsaris; inde
Elapsum veterem ad dominum debere reverti.
Si quíd Palfurio, si credimus Armillato
Quidquid conspicuum pulchrumque est æquore toto,
Res fisci est, ubicumque natat: donabitur ergo,
Ne pereat. Jam letifero cedente pruinis
Autumno, jam quartanam sperantibus ægris,
Stridebat deformis hiems prædamque recentem
Servabat: tamen hic properat, velut urgeat Auster;
Utque lacus suberant, ubi quamquam diruta servat
Ignem Trojanum et Vestam colit Alba minorem,
Obstitit intranti miratrix turba parumper.
Et cessit; facili patuerunt cardine valvæ;
Exclusi exspectant admissa obsonia patres;

Itur ad Atridem. Tum Picens, Accipe, dixit,
Privatis majora focis; genialis agatur
Iste dies; propera stomachum laxare saginis,
Et tua servatum consume in secula rhombum;
Ipse capi voluit. Quid apertius? et tamen illi
Surgebant cristæ. Nihil est, quod credere de se
Non possit, quum laudatur dis æqua potestas.
Sed deerat pisci patinæ mensura. Vocantur
Ergo in consilium proceres, quos oderat ille;
In quorum facie miseræ magnæque sedebat
Pallor amicitiæ. Primus, clamante Liburno,
Currite, jam sedit! rapta properabat abolla
Pegasus, attonitæ positus modo villicus urbi.
Anne aliud tunc præfecti? quorum optimus, atque
Interpres legum sanctissimus, omnia quamquam
Temporibus diris tractanda putabat inermi
Justitia. Venit et Crispi jucunda senectus,
Cujus erant mores, qualis facundia, mite
Ingenium. Maria ac terras populosque regenti
Quis comes utilior, si clade et peste sub illa
Sævitiam damnare et honestum afferre liceret
Consilium? sed quid violentius aure tyranni,
Cum quo de pluviis aut æstibus aut nimboso
Vere locuturi fatum pendebat amici?
Ille igitur numquam direxit brachia contra
Torrentem, nec civis erat, qui libera posset
Verba animi proferre et vitam impendere vero.
Sic multas hiemes atque octogesima vidit
Solstitia, his armis illa quoque tutus in aula.
Proximus ejusdem properabat Acilius ævi
Cum juvene, indigno, quem mors tam sæva maneret
Et domini gladiis tam festinata; sed olim
Prodigio par est in nobilitate senectus:
Unde fit, ut malim fraterculus esse Gigantis!
Profuit ergo nihil misero, quod cominus ursos
Figebat Numidas, Albana nudus arena
Venator. Quis enim jam non intelligat artes
Patricias? quis priscum illud miratur acumen,
Brute, tuum? facile est barbato imponere regi.
Nec melior vultu, quamvis ignobilis, ibat
Rubrius, offensæ veteris reus atque tacendæ,
Et tamen improbior Satiram scribente cinædo.

Montani quoque venter adest abdomine tardus,
Et matutino sudans Crispinus amomo,
Quantum vix redolent duo funera; sævior illo
Pompeius tenui jugulos aperire susurro,
Et, qui vulturibus servabat viscera Dacis,
Fuscus, marmorea meditatus prælia villa,
Et cum mortifero prudens Veiento Catullo,
Qui numquam visæ flagrabat amore puellæ,
Grande et conspicuum nostro quoque tempore monstrum:
Cæcus adulator dirusque a ponte satelles,
Dignus Aricinos qui mendicaret ad axes
Blandaque devexæ jactaret basia redæ.
Nemo magis rhombum stupuit: nam plurima dixit
In lævum conversus; at illi dextra jacebat
Bellua. Sic pugnas Cilicis laudabat et ictus
Et pegma et pueros inde ad velaria raptos.
Non cedit Veiento, sed, ut fanaticus, œstro
Percussus, Bellona, tuo divinat et, Ingens
Omen habes, inquit, magni clarique triumphi:
Regem aliquem capies, aut de temone Britanno
Excidit Arviragus. Peregrina est bellua; cernis
Erectas in terga sudes? hoc defuit unum
Fabricio, patriam ut rhombi memoraret et annos.
Quidnam igitur censes? conciditur? Absit ab illo
Dedecus hoc, Montanus ait. Testa alta paretur,
Quæ tenui muro spatiosum colligat orbem.
Debetur magnus patinæ subitusque Prometheus;
Argillam atque rotam citius properate! sed ex hoc
Tempore jam, Cæsar, figuli tua castra sequantur.
Vicit digna viro sententia: noverat ille
Luxuriam imperii veterem noctesque Neronis
Jam medias aliamque famem, quum pulmo Falerno
Arderet. Nulli major fuit usus edendi
Tempestate mea: Circeis nata forent, an
Lucrinum ad saxum Rutupinove edita fundo
Ostrea, callebat primo deprendere morsu;
Et semel aspecti litus dicebat echini.
Surgitur, et misso proceres exire jubentur
Concilio, quos Albanam dux magnus in arcem
Traxerat attonitos et festinare coactos,
Tamquam de Getis aliquid torvisque Sicambris
Dicturus, tamquam diversis partibus orbis
Anxia præcipiti venisset epistola pinna.

Atque utinam his potius nugis tota illa dedisset
Tempora sævitiæ, claras quibus abstulit urbi
Illustresque animas impune et vindice nullo!
Sed periit, postquam cerdonibus esse timendus
Cœperat: hoc nocuit Lamiarum cæde madenti.

SATIRA V.

Si te propositi nondum pudet atque eadem est mens,
Ut bona summa putes, aliena vivere quadra;
Si potes illa pati, quæ nec Sarmentus iniquas
Cæsaris ad mensas, nec vilis Galba tulisset:
Quamvis jurato metuam tibi credere testi.
Ventre nihil novi frugalius; hoc tamen ipsum
Defecisse puta, quod inani sufficit alvo:
Nulla crepido vacat? nusquam pons et tegetis pars
Dimidia brevior? tantine injuria cœnæ?
Tam jejuna fames, quum possit honestius illic
Et tremere et sordes farris mordere canini?
Primo fige loco, quod tu discumbere jussus
Mercedem solidam veterum capis officiorum.
Fructus amicitiæ magnæ cibus; imputat hunc rex
Et, quamvis rarum, tamen imputat. Ergo duos post
Si libuit menses neglectum adhibere clientem,
Tertia ne vacuo cessaret culcitra lecto:
Una simus, ait. Votorum summa! quid ultra
Quæris? habet Trebius, propter quod rumpere somnum
Debeat et ligulas dimittere, sollicitus, ne
Tota salutatrix jam turba peregerit orbem
Sideribus dubiis, aut illo tempore, quo se,
Frigida circumagunt pigri sarraca Bootæ.
Qualis cœna tamen? vinum, quod succida nolit
Lana pati; de conviva Corybanta videbis.
Jurgia proludunt; sed mox et pocula torques
Saucius et rubra deterges vulnera mappa.
Inter vos quoties libertorumque cohortem
Pugna Saguntina fervet commissa lagena,
Ipse capillato diffusum consule potat
Calcatamque tenet bellis socialibus uvam,
Cardiaco numquam cyathum missurus amico.
Cras bibet Albanis aliquid de montibus aut de

Setinis, cujus patriam titulumque senectus
Delevit multa veteris fuligine testæ ;
Quale coronati Thrasea Helvidiusque bibebant
Brutorum et Cassi natalibus. Ipse capaces
Heliadum crustas et inæquales beryllos
Virro tenet phialas : tibi non committitur aurum ;
Vel, si quando datur, custos affixus ibidem,
Qui numeret gemmas unguesque observet acutos.
Da veniam : præclara illic laudatur iaspis.
Nam Virro, ut multi, gemmas ad pocula transfert
A digitis, quas in vaginæ fronte solebat
Ponere zelotypo juvenis prælatus Hiarbæ.
Tu Beneventani sutoris nomen habentem
Siccabis calicem nasorum quatuor ac jam
Quassatum et rupto poscentem sulphura vitro.
Si stomachus domini fervet vinoque ciboque,
Frigidior Geticis petitur decocta pruinis :
(Non eadem vobis poni modo vina querebar)
Vos aliam potatis aquam. Tibi pocula cursor
Gætulus dabit aut nigri manus ossea Mauri,
Et cui per mediam nolis occurrere noctem,
Clivosæ veheris dum per monumenta Latinæ.
Flos Asiæ ante ipsum, pretio majore paratus,
Quam fuit et Tulli census pugnacis et Anci
Et, ne te teneam, Romanorum omnia regum
Frivola. Quod quum ita sit, tu Gætulum Ganymedem
Respice, quum sities. Nescit tot millibus emptus
Pauperibus miscere puer : sed forma, sed ætas
Digna supercilio. Quando ad te pervenit ille ?
Quando vocatus adest calidæ gelidæque minister ?
Quippe indignatur veteri parere clienti,
Quodque aliquid poscas, et quod se stante recumbas.
Maxima quæque domus servis est plena superbis.
Ecce alius quanto porrexit murmure panem
Vix fractum, solidæ jam mucida frusta farinæ,
Quæ genuinum agitent, non admittentia morsum !
Sed tener et niveus mollique siligine factus
Servatur domino. Dextram cohibere memento ;
Salva sit artocopi reverentia ! finge tamen te
Improbulum, superest illic, qui ponere cogat :
Vis tu consuetis audax conviva canistris
Impleri panisque tui novisse colorem ?

Scilicet hoc fuerat, propter quod sæpe relicta
Conjuge per montem adversum gelidasque cucurri
Esquilias, fremeret sæva quum grandine vernus
Jupiter, et multo stillaret pænula nimbo!
Aspice, quam longo distendat pectore lancem,
Quæ fertur domino squilla, et quibus undique septa
Asparagis, qua despiciat convivia cauda,
Quum venit excelsi manibus sublata ministri.
Sed tibi dimidio constrictus cammarus ovo
Ponitur, exigua feralis cœna patella.
Ipse Venafrano piscem perfundit: at hic, qui
Pallidus affertur misero tibi caulis, olebit
Laternam; illud enim vestris datur alveolis, quod
Canna Micipsarum prora subvexit acuta;
Propter quod Romæ cum Bocchare nemo lavatur,
Quod tutos etiam facit a serpentibus atris.
Mullus erit domino, quem misit Corsica, vel quem
Tauromenitanæ rupes, quando omne peractum est
Et jam defecit nostrum mare, dum gula sævit,
Retibus assiduis penitus scrutante macello
Proxima, nec patimur Tyrrhenum crescere piscem.
Instruit ergo focum provincia: sumitur illinc
Quod captator emat Lenas, Aurelia vendat.
Virroni murænа datur, quæ maxima venit
Gurgite de Siculo; nam, dum se continet Auster,
Dum sedet et siccat madidas in carcere pennas,
Contemnunt mediam temeraria lina Charybdim.
Vos anguilla manet longæ cognata colubræ,
Aut glacie aspersus maculis Tiberinus et ipse
Vernula riparum, pinguis torrente cloaca,
Et solitus mediæ cryptam penetrare Suburæ.
  Ipsi pauca velim, facilem si præbeat aurem:
Nemo petit, modicis quæ mittebantur amicis
A Seneca, quæ Piso bonus, quæ Cotta solebat
Largiri; namque et titulis et fascibus olim
Major habebatur donandi gloria: solum
Poscimus, ut cœnes civiliter. Hoc face et esto,
Esto, ut nunc multi, dives tibi, pauper amicis!
  Anseris ante ipsum magni jecur, anseribus par
Altilis et flavi dignus ferro Meleagri
Fumat aper; post hunc raduntur tubera, si ver
Tunc erit, et facient optata tonitrua cœnas

Majores. Tibi habe frumentum, Alledius inquit,
O Libye; disjunge boves, dum tubera mittas!
Structorem interea, ne qua indignatio desit,
Saltantem spectas et chironomunta volanti
Cultello, donec peragat dictata magistri
Omnia; nec minimo sane discrimine refert,
Quo gestu lepores, et quo gallina secetur.
Duceris planta, velut ictus ab Hercule Cacus,
Et ponere foris, si quid tentaveris umquam
Hiscere, tamquam habeas tria nomina. Quando propinat
Virro tibi sumitque tuis contacta labellis
Pocula? quis vestrum temerarius usque adeo, quis
Perditus, ut dicat regi, bibe? Plurima sunt, quæ
Non audent homines pertusa dicere læna.
Quadringenta tibi si quis deus aut similis dis
Et melior fatis donaret: homuncio quantus
Ex nihilo fieres, quantus Virronis amicus!
Da Trebio! pone ad Trebium! Vis frater ab ipsis
Ilibus? o nummi, vobis hunc præstat honorem,
Vos estis fratres. Dominus tamen et domini rex
Si vis tu fieri, nullus tibi parvulus aula
Luserit Æneas, nec filia dulcior illo:
Jucundum et carum sterilis facit uxor amicum.
Sed tua nunc Migale pariat licet et pueros tres
In gremium patris fundat simul: ipse loquaci
Gaudebit nido, viridem thoraca jubebit
Afferri minimasque nuces assemque rogatum,
Ad mensam quoties parasitus venerit infans.
Vilibus ancipites fungi ponentur amicis,
Boletus domino; sed quales Claudius edit
(Ante illum uxoris, post quem nil amplius edit)
Virro sibi et reliquis Virronibus illa jubebit
Poma dari, quorum solo pascaris odore;
Qualia perpetuus Phæacum autumnus habebat,
Credere quæ possis surrepta sororibus Afris:
Tu scabie frueris mali, quod in aggere rodit,
Qui tegitur parma et galea metuensque flagelli
Discit ab hirsuta jaculum torquere capella.
Forsitan impensæ Virronem parcere credas:
Hoc agit, ut doleas; nam quæ comœdia, mimus
Quis melior plorante gula? ergo omnia fiunt,
Si nescis, ut per lacrimas effundere bilem

Cogaris pressoque diu stridere molari.
Tu tibi liber homo et regis conviva videris:
Captum te nidore suæ putat ille culinæ;
Nec male conjectat. Quis enim tam nudus, ut illum
Bis ferat, Etruscum puero si contigit aurum
Vel nodus tantum et signum de paupere loro?
Spes bene cœnandi vos decipit. Ecce dabit jam
Semesum leporem atque aliquid de clunibus apri;
Ad nos jam veniet minor altilis. Inde parato
Intactoque omnes et stricto pane tacetis.
Ille sapit, qui te sic utitur. Omnia ferre
Si potes et debes: pulsandum vertice raso
Præbebis quandoque caput nec dura timebis
Flagra pati, his epulis et tali dignus amico!

D. JUNII JUVENALIS SATIRARUM LIBER SECUNDUS.

SATIRA VI.

Credo Pudicitiam Saturno rege moratam
In terris, visamque diu, quum frigida parvas
Præberet spelunca domos, ignemque laremque
Et pecus et dominos communi clauderet umbra;
Silvestrem montana torum quum sterneret uxor
Frondibus et culmo vicinarumque ferarum
Pellibus, haud similis tibi, Cynthia, nec tibi, cujus
Turbavit nitidos exstinctus passer ocellos,
Sed potanda ferens infantibus ubera magnis,
Et sæpe horridior glandem ructante marito.
Quippe aliter tunc orbe novo cœloque recenti
Vivebant homines, qui rupto robore nati
Compositive luto nullos habuere parentes.
Multa pudicitiæ veteris vestigia forsan
Aut aliqua exstiterint et sub Jove; sed Jove nondum
Barbato, nondum Græcis jurare paratis
Per caput alterius, quum furem nemo timeret
Caulibus aut pomis et aperto viveret horto.
Paulatim deinde ad superos Astræa recessit
Hac comite, atque duæ pariter fugere sorores.
Antiquum et vetus est alienum, Posthume, lectum
Concutere atque sacri genium contemnere fulcri.
Omne aliud crimen mox ferrea protulit ætas:
Viderunt primos argentea secula mœchos.
Conventum tamen et pactum et sponsalia nostra
Tempestate paras, jamque a tonsore magistro
Pecteris et digito pignus fortasse dedisti:
Certe sanus eras? uxorem, Posthume, ducis?
Dic, qua Tisiphone, quibus exagitare colubris?

Ferre potes dominam salvis tot restibus ullam,
Quum pateant altæ caligantesque fenestræ,
Quum tibi vicinum se præbeat Æmilius pons?
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
Sed placet Ursidio lex Julia: tollere dulcem
Cogitat heredem, cariturus turture magno
Mullorumque jubis et captatore macello.
Quid fieri non posse putes, si jungitur ulla
Ursidio? si mœchorum notissimus olim
Stulta maritali jam porrigit ora capistro,
Quem toties texit perituri cista Latini?
Quid, quod et antiquis uxor de moribus illi
Quæritur? o medici, mediam pertundite venam!
Delicias hominis! Tarpeium limen adora
Pronus et auratam Junoni cæde juvencam,
Si tibi contigerit capitis matrona pudici.
Paucæ adeo Cereris vittas contingere dignæ,
Quarum non timeat pater oscula. Necte coronam
Postibus et densos per limina tende corymbos!
Unus Iberinæ vir sufficit? ocius illud
Extorquebis, ut hæc oculo contenta sit uno.
Magna tamen fama est cujusdam rure paterno
Viventis. Vivat Gabiis, ut vixit in agro;
Vivat Fidenis, et agello, cedo, paterno:
* * * * *
* * * * *
Porticibusne tibi monstratur femina voto
Digna tuo? cuneis an habent spectacula totis
Quod securus ames, quodque inde excerpere possis?
* * * * *
* * * * *
* * * * *
* * * * *
Ast aliæ, quoties aulæa recondita cessant,
Et vacuo clausoque sonant fora sola theatro,
Atque a plebeiis longe Megalesia, tristes
Personam thyrsumque tenent et subligar Acci.
Urbicus exodio risum movet Atellanæ

Gestibus Autonoes: hunc diligit Ælia pauper.
* * * * *
* * * * *
* * * * * 75
* * * * *
* * * * *
Longa per angustos figamus pulpita vicos;
Ornentur postes et grandi janua lauro,
Ut testudineo tibi, Lentule, conopeo
Nobilis Euryalum mirmillonem exprimat infans.
Nupta Senatori comitata est Hippia ludium
Ad Pharon et Nilum famosaque mœnia Lagi,
Prodigia et mores urbis damnante Canopo.
Immemor illa domus et conjugis atque sororis
Nil patriæ indulsit, plorantesque improba natos,
Utque magis stupeas, ludos Paridemque reliquit.
Sed quamquam in magnis opibus plumaque paterna
Et segmentatis dormisset parvula cunis,
Contemsit pelagus; famam contemserat olim,
Cujus apud molles minima est jactura cathedras.
Tyrrhenos igitur fluctus lateque sonantem
Pertulit Ionium constanti pectore, quamvis
Mutandum toties esset mare. Justa pericli
Si ratio est et honesta, timent pavidoque gelantur
Pectore, nec tremulis possunt insistere plantis:
Fortem animum præstant rebus, quas turpiter audent.
Si jubeat conjux, durum est conscendere navim;
Tunc sentina gravis, tunc summus vertitur aer:
Quæ mœchum sequitur, stomacho valet; illa maritum
Convomit: hæc inter nautas et prandet et erra
Per puppem et duros gaudet tractare rudentes.
Qua tamen exarsit forma, qua capta juventa
Hippia? quid vidit, propter quod ludia dici
Sustinuit? nam Sergiolus jam radere guttur
Cœperat et secto requiem sperare lacerto.
Præterea multa in facie deformia, sicut
Attritus galea mediisque in naribus ingens
Gibbus et acre malum semper stillantis ocelli.
Sed gladiator erat: facit hoc illos Hyacinthos;
Hoc pueris patriæque, hoc prætulit illa sorori
Atque viro. Ferrum est, quod amant: hic Sergius idem
Accepta rude cœpisset Veiento videri.

Quid privata domus, quid fecerit Hippia, curas?
Respice rivales Divorum; Claudius audi
Quæ tulerit. Dormire virum quum senserat uxor,
Ausa Palatino tegetem præferre cubili,
Sumere nocturnos meretrix Augusta cucullos,
Linquebat comite ancilla non amplius una,
Et nigrum flavo crinem abscondente galero.

* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *

Hippomanes carmenque loquar coctumque venenum
Privignoque datum? faciunt graviora coactæ
Imperio sexus minimumque libidine peccant.
Optima sed quare Cesennia teste marito?
Bis quingenta dedit; tanti vocat ille pudicam,
Nec pharetris Veneris macer est aut lampade fervet:
Inde faces ardent, veniunt a dote sagittæ.
Libertas emitur: coram licet innuat atque
Rescribat, vidua est, locuples quæ nupsit avaro.
Cur desiderio Bibulæ Sertorius ardet?
Si verum excutias, facies, non uxor amatur.
Tres rugæ subeant, et se cutis arida laxet,
Fiant obscuri dentes oculique minores:
Collige sarcinulas, dicet libertus, et exi;
Jam gravis es nobis et sæpe emungeris; exi
Ocius et propera: sicco venit altera naso.
Interea calet et regnat poscitque maritum
Pastores et ovem Canusinam ulmosque Falernas.
Quantulum in hoc? pueros omnes, ergastula tota,
Quodque domi non est et habet vicinus, ematur.
Mense quidem brumæ, quum jam mercator Jason
Clausus, et armatis obstat casa candida nautis,
Grandia tolluntur crystallina, maxima rursus

Myrrhina, deinde adamas notissimus et Beronices
In digito factus pretiosior: hunc dedit olim
Barbarus incestæ, dedit hunc Agrippa sorori,
Observant ubi festa mero pede sabbata reges,
Et vetus indulget senibus clementia porcis.
  Nullane de tantis gregibus tibi digna videtur?
Sit formosa, decens, dives, fecunda, vetustos
Porticibus disponat avos, intactior omni
Crinibus effusis bellum dirimente Sabina,
Rara avis in terris nigroque simillima cygno:
Quis feret uxorem, cui constant omnia? malo,
Malo Venusinam, quam te, Cornelia mater
Gracchorum, si cum magnis virtutibus affers
Grande supercilium et numeras in dote triumphos.
Tolle tuum, precor, Hannibalem victumque Syphacem
In castris, et cum tota Carthagine migra!
Parce, precor, Pæan, et tu depone sagittas,
Nil pueri faciunt, ipsam configite matrem!
Amphion clamat: sed Pæan contrahit arcum.
Extulit ergo greges natorum ipsumque parentem,
Dum sibi nobilior Latonæ gente videtur
Atque eadem scrofa Niobe fecundior alba.
Quæ tanti gravitas, quæ forma, ut se tibi semper
Imputet? hujus enim rari summique voluptas
Nulla boni, quoties animo corrupta superbo
Plus aloes quam mellis habet. Quis deditus autem
Usque adeo est, ut non illam, quam laudibus effert,
Horreat inque diem septenis oderit horis?
Quædam parva quidem, sed non toleranda maritis.
Nam quid rancidius, quam quod se non putat ulla
Formosam, nisi quæ de Tusca Græcula facta est,
De Sulmonensi mera Cecropis? omnia Græce,
Quum sit turpe magis nostris nescire Latine.
Hoc sermone pavent, hoc iram, gaudia, curas,
Hoc cuncta effundunt animi secreta: quid ultra?

* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *

* * * * *
* * * * *

Si tibi legitimis pactam junctamque tabellis
Non es amaturus, ducendi nulla videtur
Causa, nec est, quare cœnam et mustacea perdas,
Labente officio, crudis donanda: nec illud,
Quod prima pro nocte datur, quum lance beata
Dacicus et scripto radiat Germanicus auro.
Si tibi simplicitas uxoria, deditus uni
Est animus, summitte caput cervice parata
Ferre jugum; nullam invenies, quæ parcat amanti.
Ardeat ipsa licet, tormentis gaudet amantis
Et spoliis; igitur longe minus utilis illi
Uxor, quisquis erit bonus optandusque maritus.
Nil umquam invita donabis conjuge, vendes
Hac obstante nihil, nihil, hæc si nolet, emetur;
Hæc dabit affectus; ille excludatur amicus
Jam senior, cujus barbam tua janua vidit.
Testandi quum sit lenonibus atque lanistis
Libertas et juris idem contingat arenæ,
Non unus tibi rivalis dictabitur heres.—
Pone crucem servo.—Meruit quo crimine servus
Supplicium? quis testis adest? quis detulit? audi,
Nulla umquam de morte hominis cunctatio longa est.—
O demens, ita servus homo est? nil fecerit, esto:
Hoc volo, sic jubeo, sit pro ratione voluntas.
Imperat ergo viro; sed mox hæc regna relinquit
Permutatque domos et flammea conterit: inde
Avolat et spreti repetit vestigia lecti.
Ornatas paulo ante fores, pendentia linquit
Vela domus et adhuc virides in limine ramos.
Sic crescit numerus, sic fiunt octo mariti
Quinque per autumnos, titulo res digna sepulcri.
Desperanda tibi salva concordia socru.
Illa docet spoliis nudi gaudere mariti;
Illa docet missis a corruptore tabellis,
Nil rude, nec simplex rescribere; decipit illa
Custodes aut ære domat: tunc corpore sano
Advocat Archigenen, onerosaque pallia jactat.
Abditus interea latet et secretus adulter.
* * * * *
Scilicet exspectas, ut tradat mater honestos

Atque alios mores, quam quos habet? utile porro
Filiolam turpi vetulæ producere turpem.
Nulla fere causa est, in qua non femina litem
Moverit. Accusat Manilia, si rea non est.
Componunt ipsæ per se formantque libellos,
Principium atque locos Celso dictare paratæ.
Endromidas Tyrias et femineum ceroma
Quis nescit? vel quis non vidit vulnera pali?
Quem cavat assiduis sudibus scutoque lacessit
Atque omnes implet numeros dignissima prorsus
Florali matrona tuba, nisi si quid in illo
Pectore plus agitat, veræque paratur arenæ.
Quem præstare potest mulier galeata pudorem,
* * * * *
* * * * *
Quale decus rerum, si conjugis auctio fiat,
Balteus et manicæ et cristæ crurisque sinistri
Dimidium tegimen; vel si diversa movebit
Prœlia, tu felix, ocreas vendente puella!
Hæ sunt, quæ tenui sudant in cyclade, quarum
Delicias et panniculus bombycinus urit?
Aspice, quo fremitu monstratos perferat ictus,
Et quanto galeæ curvetur pondere, quanta
Poplitibus sedeat quam denso fascia libro,
Et ride, positis scaphium quum sumitur armis.
Dicite vos neptes Lepidi cæcive Metelli,
Gurgitis aut Fabii, quæ ludia sumpserit umquam
Hos habitus; quando ad palum gemat uxor Asyli?
Semper habet lites alternaque jurgia lectus,
In quo nupta jacet; minimum dormitur in illo.
Quum gravis illa viro, tunc orba tigride pejor.
Quum simulat gemitus occulti conscia facti,
Aut odit pueros, aut ficta pellice plorat,
Uberibus semper lacrimis semperque paratis
In statione sua atque exspectantibus illam,
Quo jubeat manare modo: tu credis amorem,
Tu tibi tunc, curruca, places, fletumque labellis
Exsorbes, quæ scripta et quot lecture tabellas,
Si tibi zelotypæ retegantur scrinia mœchæ!
* * * * *
Dic aliquem, sodes, hic, Quintiliane, colorem!
Hæremus; dic ipsa!—Olim convenerat, inquit,

Ut faceres tu, quod velles, nec non ego possem
Indulgere mihi: clames licet et mare cœlo
Confundas, homo sum.—Nihil est audacius illis
Deprensis: iram atque animos e crimine sumunt.
Unde hæc monstra tamen vel quo de fonte, requiris?
Præstabat castas humilis fortuna Latinas
Quondam, nec vitiis contingi parva sinebant
Tecta labor somnique breves et vellere Tusco
Vexatæ duræque manus ac proximus urbi
Hannibal et stantes Collina turre mariti.
Nunc patimur longæ pacis mala; sævior armis
Luxuria incubuit victumque ulciscitur orbem.
Nullum crimen abest facinusque libidinis, ex quo
Paupertas Romana perit: hinc fluxit ad istos
Et Sybaris colles, hinc et Rhodos et Miletos
Atque coronatum et petulans madidumque Tarentum.
Prima peregrinos obscena pecunia mores
Intulit, et turpi fregerunt secula luxu
Divitiæ molles. Quid enim Venus ebria curat?

* * * * *

Grandia quæ mediis jam noctibus ostrea mordet,
Quum perfusa mero spumant unguenta Falerno,
Quum bibitur concha, quum jam vertigine tectum
Ambulat et geminis exsurgit mensa lucernis?
I nunc et dubita, qua sorbeat aera sanna
Tullia, quid dicat notæ collactea Mauræ,
Maura Pudicitiæ veterem quum præterit aram.

* * * * *
* * * * *
* * * * *
* * * * *
* * * * *

Nota Bonæ secreta Deæ, quum tibia lumbos
Incitat et cornu pariter vinoque feruntur
Attonitæ crinemque rotant ululantque Priapi
Mænades; o quantus tunc illis mentibus ardor!

* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *

* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *

Simpuvium ridere Numæ nigrumque catinum
Et Vaticano fragiles de monte patellas
Ausus erat? sed nunc ad quas non Clodius aras?
Audio, quid veteres olim moneatis amici:
Pone seram, cohibe!—Sed quis custodiet ipsos
Custodes? cauta est et ab illis incipit uxor.
Jamque eadem summis pariter minimisque libido,
Nec melior, silicem pedibus quæ conterit atrum,
Quam quæ longorum vehitur cervice Syrorum.
Ut spectet ludos, conducit Ogulnia vestem,
Conducit comites, sellam, cervical, amicas,
Nutricem et flavam, cui det mandata, puellam.
Hæc tamen argenti superest quodcumque paterni
Levibus athletis et vasa novissima donat.
Multis res angusta domi: sed nulla pudorem
Paupertatis habet, nec se metitur ad illum,
Quem dedit hæc posuitque modum. Tamen utile quid sit,
Prospiciunt aliquando viri, frigusque famemque
Formica tandem quidam expavere magistra:
Prodiga non sentit pereuntem femina censum;
Ac velut exhausta redivivus pullulet arca
Nummus et e pleno tollatur semper acervo,
Non umquam reputant, quanti sibi gaudia constent.

* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
Si gaudet cantu, * * *
* * * organa semper
In manibus; densi radiant testudine tota
Sardonyches; crispo numerantur pectine chordæ,
Quo tener Hedymeles operas dedit: hunc tenet, hoc se
Solatur gratoque indulget basia plectro.
Quædam de numero Lamiarum ac nominis Æli
Et farre et vino Janum Vestamque rogabat,
An Capitolinam deberet Pollio quercum
Sperare et fidibus promittere. Quid faceret plus
Ægrotante viro? medicis quid tristibus erga
Filiolum? stetit ante aram, nec turpe putavit
Pro cithara velare caput, dictataque verba
Pertulit, ut mos est, et aperta palluit agna.
Dic mihi nunc, quæso, dic, antiquissime divûm,
Respondes his, Jane pater? magna otia cœli;
Non est, quod video, non est quod agatur apud vos!
Hæc de comœdis te consulit; illa tragœdum
Commendare volet: varicosus fiet haruspex.
Sed cantet potius, quam totam pervolet urbem
Audax et cœtus possit quæ ferre virorum
Cumque paludatis ducibus præsente marito
Ipsa loqui recta facie siccisque mamillis.
Hæc eadem novit, quid toto fiat in orbe;
Quid Seres, quid Thraces agant; secreta novercæ
Et pueri; quis amet, quis diripiatur adulter.
* * * * *
* * * * *
Instantem regi Armenio Parthoque cometen

Prima videt; famem rumoresque illa recentes
Excipit ad portas, quosdam facit; isse Niphaten
In populos magnoque illic cuncta arva teneri
Diluvio, nutare urbes, subsidere terras,
Quocumque in trivio, cuicumque est obvia, narrat.
Nec tamen id vitium magis intolerabile, quam quæ
Vicinos humiles rapere et concidere loris
Exorata solet. Nam si latratibus alti
Rumpuntur somni, fustes huc ocius, inquit,
Afferte! atque illis dominum jubet ante feriri,
Deinde canem. Gravis occursu, teterrima vultu
Balnea nocte subit; conchas et castra moveri
Nocte jubet; magno gaudet sudare tumultu,
Quum lassata gravi ceciderunt brachia massa,
Callidus et cristæ digitos impressit aliptes
Ac summum dominæ femur exclamare coegit.
Convivæ miseri interea somnoque fameque
Urgentur; tandem illa venit rubicundula, totum
Œnophorum sitiens, plena quod tenditur urna
Admotum pedibus, de quo sextarius alter
Ducitur ante cibum, rabidam facturus orexim.
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *

Illa tamen gravior, quæ, quum discumbere cœpit,
Laudat Vergilium, perituræ ignoscit Elissæ,
Committit vates et comparat; inde Maronem
Atque alia parte in trutina suspendit Homerum.
Cedunt grammatici, vincuntur rhetores, omnis
Turba tacet; nec causidicus, nec præco loquetur,
Altera nec mulier: verborum tanta cadit vis;
Tot pariter pelves ac tintinnabula dicas
Pulsari. Jam nemo tubas, nemo aera fatiget;
Una laboranti poterit succurrere lunæ.
Imponit finem sapiens et rebus honestis;
Nam quæ docta nimis cupit et facunda videri,
Crure tenus medio tunicas succingere debet,
Cædere Silvano porcum, quadrante lavari.
Non habeat matrona, tibi quæ juncta recumbit,
Dicendi genus, aut curvum sermone rotato

Torqueat enthymema, nec historias sciat omnes;
Sed quædam ex libris et non intellegat. Odi
Hanc ego, quæ repetit volvitque Palæmonis artem,
Servata semper lege et ratione loquendi,
Ignotosque mihi tenet antiquaria versus,
Nec curanda viris opicæ castigat amicæ
Verba: solœcismum liceat fecisse marito.
Nil non permittit mulier sibi, turpe putat nil,
Quum virides gemmas collo circumdedit et quum
Auribus extensis magnos commisit elenchos.
Intolerabilius nihil est, quam femina dives.
Interea fœda aspectu ridendaque multo
Pane tumet facies aut pinguia Poppæana
Spirat, et hinc miseri viscantur labra mariti:
Ad mœchum lota veniunt cute. Quando videri
Vult formosa domi? mœchis foliata parantur;
His emitur, quidquid graciles huc mittitis Indi.
Tandem aperit vultum et tectoria prima reponit:
Incipit agnosci, atque illo lacte fovetur,
Propter quod secum comites educit asellas,
Exul Hyperboreum si dimittatur ad axem.
Sed quæ mutatis inducitur atque fovetur
Tot medicaminibus coctæque siliginis offas
Accipit et madidæ, facies dicetur an ulcus?
Est pretium curæ penitus cognoscere, toto
Quid faciant agitentque die. Si nocte maritus
Aversus jacuit, periit libraria, ponunt
Cosmetæ tunicas, tarde venisse Liburnus
Dicitur * * * * *
* * : hic frangit ferulas, rubet ille flagello,
Hic scutica; sunt quæ tortoribus annua præstent.
Verberat atque obiter faciem linit, audit amicas
Aut latum pictæ vestis considerat aurum
Et cædit; longi relegit transversa diurni
Et cædit, donec lassis cædentibus: exi!
Intonet horrendum, jam cognitione peracta.
Præfectura domus Sicula non mitior aula.
Nam si constituit solitoque decentius optat
Ornari et properat jamque exspectatur in hortis
Aut apud Isiacæ potius sacraria lenæ,
Dispoi it crinem, laceratis ipsa capillis,
Nuda humero Psecas infelix nudisque mamillis.

Altior hic quare cincinnus? taurea punit
Continuo flexi crimen facinusque capilli.
Quid Psecas admisit? quænam est hic culpa puellæ,
Si tibi displicuit nasus tuus? altera lævum
Extendit pectitque comas et volvit in orbem.
Est in consilio materna admotaque lanis
Emerita quæ cessat acu; sententia prima
Hujus erit, post hanc ætate atque arte minores
Censebunt, tamquam famæ discrimen agatur
Aut animæ: tanta est quærendi cura decoris!
Tot premit ordinibus, tot adhuc compagibus altum
Ædificat caput: Andromachen a fronte videbis;
Post minor est: credas aliam. Cedo, si breve parvi
Sortita est lateris spatium breviorque videtur
Virgine Pygmæa, nullis adjuta cothurnis,
Et levis erecta consurgit ad oscula planta!
Nulla viri cura interea, nec mentio fiet
Damnorum: vivit tamquam vicina mariti,
Hoc solo propior, quod amicos conjugis odit
Et servos, gravis est rationibus. Ecce furentis
Bellonæ matrisque deum chorus intrat et ingens
Semivir, obsceno facies reverenda minori
* * * * *
Jam pridem; cui rauca cohors, cui tympana cedunt
Plebeia et Phrygia vestitur bucca tiara.
Grande sonat metuique jubet Septembris et Austri
Adventum, nisi se centum lustraverit ovis
Et xerampelinas veteres donaverit ipsi,
Ut, quidquid subiti et magni discriminis instat,
In tunicas eat et totum semel expiet annum.
Hibernum fracta glacie descendet in amnem,
Ter matutino Tiberi mergetur et ipsis
Verticibus timidum caput abluet; inde Superbi
Totum regis agrum nuda ac tremebunda cruentis
Erepet genibus; si candida jusserit Io,
Ibit ad Ægypti finem calidaque petitas
A Meroe portabit aquas, ut spargat in ædem
Isidis, antiquo quæ proxima surgit ovili.
Credit enim ipsius dominæ se voce moneri.
En animam et mentem, cum qua di nocte loquantur!
Ergo hic præcipuum summumque meretur honorem,
Qui grege linigero circumdatus et grege calvo

Plangentis populi currit derisor Anubis.
* * * * *
* * * * *
* * * * *
* * * * *
Illius lacrimæ meditataque murmura præstant,
Ut veniam culpæ non abnuat, ansere magno
Scilicet et tenui popano corruptus, Osiris.
Quum dedit ille locum : cophino fœnoque relicto,
Arcanam Judæa tremens mendicat in aurem,
Interpres legum Solymarum et magna sacerdos
Arboris ac summi fida internuntia cœli.
Implet et illa manum, sed parcius ; ære minuto
Qualiacumque voles Judæi somnia vendunt.
Spondet amatorem tenerum vel divitis orbi
Testamentum ingens, calidæ pulmone columbæ
Tractato, Armenius vel Commagenus haruspex ;
Pectora pullorum rimabitur, exta catelli,
Interdum et pueri ; faciet, quod deferat ipse.
Chaldæis sed major erit fiducia : quidquid
Dixerit astrologus, credent a fonte relatum
Hammonis, quoniam Delphis oracula cessant
Et genus humanum damnat caligo futuri.
Præcipuus tamen est horum, qui sæpius exul,
Cujus amicitia conducendaque tabella
Magnus civis obit et formidatus Othoni.
Inde fides artis, sonuit si dextera ferro
Lævaque, si longo castrorum in carcere mansit.
Nemo mathematicus genium indemnatus habebit :
Sed qui pæne perit, cui vix in Cyclada mitti
Contigit et parva tandem caruisse Seripho,
Consulit ictericæ lento de funere matris,
Ante tamen de te, Tanaquil tua, quando sororem
Efferat et patruos, an sit victurus adulter
Post ipsam ; quid enim majus dare numina possunt ?
Hæc tamen ignorat, quid sidus triste minetur
Saturni, quo læta Venus se proferat astro,
Qui mensis damnis, quæ dentur tempora lucro ;
Illius occursus etiam vitare memento,
In cujus manibus ceu pinguia succina tritas
Cernis ephemeridas, quæ nullum consulit et jam
Consulitur, quæ castra viro patriamque petente

Non ibit pariter, numeris revocata Thrasylli.
Ad primum lapidem vectari quum placet, hora
Sumitur ex libro; si prurit frictus ocelli
Angulus, inspecta genesi collyria poscit.
Ægra licet jaceat, capiendo nulla videtur
Aptior hora cibo, nisi quam dederit Petosiris.
Si mediocris erit, spatium lustrabit utrimque
Metarum et sortes ducet frontemque manumque
Præbebit vati crebrum poppysma roganti.
Divitibus responsa dabunt Phryx augur et Indus,
Conductus dabit astrorum mundique peritus,
Atque aliquis senior, qui publica fulgura condit:
Plebeium in circo positum est et in aggere fatum.
Quæ nudis longum ostendit cervicibus armum,
Consulit ante phalas delphinorumque columnas,
An saga vendenti nubat, caupone relicto.
Hæ tamen et partus subeunt dsscrimen et omnes
Nutricis tolerant fortuna urgente labores:
Sed jacet aurato vix ulla puerpera lecto.
Tantum artes hujus, tantum medicamina possunt,
Quæ steriles facit atque homines in ventre necandos
Conducit. Gaude, infelix, atque ipse bibendum
Porrige, quidquid erit; nam si distendere vellet
Ex vexare uterum pueris salientibus, esses
Æthiopis fortasse pater; mox decolor heres
Impleret tabulas, numquam tibi mane videndus.
Transeo suppositos et gaudia votaque sæpe
Ad spurcos decerpta lacus atque inde petitos
Pontifices, Salios, Scaurorum nomina falso
Corpore laturos. Stat Fortuna improba noctu,
Arridens nudis infantibus; hos fovet omnes
Involvitque sinu; domibus tunc porrigit altis
Secretumque sibi mimum parat; hos amat, his se
Ingeret utque suos semper producit alumnos.
Hic magicos affert cantus, hic Thessala vendit
Philtra, quibus valeat mentem vexare mariti
Et solea pulsare nates; quod desipis, inde est;
Inde animi caligo et magna oblivio rerum,
Quas modo gessisti. Tamen hoc tolerabile, si non
Et furere incipias, ut avunculus ille Neronis,
Cui totam tremuli frontem Cæsonia pulli
Infudit: quæ non faciet, quod principis uxor?
Ardebant cuncta et fracta compage ruebant,

Non aliter quam si fecisset Juno maritum
Insanum. Minus ergo nocens erit Agrippinæ
Boletus: siquidem unius præcordia pressit
Ille senis tremulumque caput descendere jussit
In cœlum et longa mananti labra saliva;
Hæc poscit ferrum atque ignes, hæc potio torquet,
Hæc lacerat mixtos equitum cum sanguine patres.
Tanti partus equæ, tanti una venefica constat!
Oderunt natos de pellice; nemo repugnet,
Nemo vetet; jam jam privignum occidere fas est;
Vos ego, pupilli, moneo, quibus amplior est res,
Custodite animas et nulli credite mensæ;
Livida materno fervent adipata veneno.
Mordeat ante aliquis, quidquid porrexerit illa,
Quæ peperit; timidus prægustet pocula pappas.
Fingimus hæc altum satira sumente cothurnum
Scilicet et finem egressi legemque priorum
Grande Sophocleo carmen bacchamur hiatu,
Montibus ignotum Rutulis cœloque Latino?
Nos utinum vani! sed clamat Pontia: Feci
Confiteor, querisque meis aconita paravi,
Quæ deprensa patent: facinus: tamen ipsa peregi.—
Tune duos una, sævissima vipera, cœna?
Tune duos?—Septem, si septem forte fuissent!—
Credamus tragicis, quidquid de Colchide torva
Dicitur et Procne: nil contra conor; et illæ
Grandia monstra suis audebant temporibus; sed
Non propter nummos. Minor admiratio summis
Debetur monstris, quoties facit ira nocentem
Hunc sexum; rabie jecur incendente feruntur
Præcipites, ut saxa jugis abrupta, quibus mons
Subtrahitur clivoque latus pendente recedit.
Illam ego non tulerim, quæ computat et scelus ingens
Sana facit. Spectant subeuntem fata mariti
Alcestim et, similis si permutatio detur,
Morte viri cupiant animam servare catellæ.
Occurrent multæ tibi Belides atque Eriphylæ
Mane; Clytæmnestram nullus non vicus habebit.
Hoc tantum refert, quod Tyndaris illa bipennem
Insulsam et fatuam dextra lævaque tenebat:
At nunc res agitur tenui pulmone rubetæ,
Sed tamen et ferro, si prægustabit Atrides
Pontica ter victi cautus medicamina regis.

D. JUNII JUVENALIS SATIRARUM LIBER TERTIUS.

SATIRA VII.

Et spes et ratio studiorum in Cæsare tantum:
Solus enim tristes hac tempestate Camenas
Respexit, quum jam celebres notique poetæ
Balneolum Gabiis, Romæ conducere furnos
Temptarent, nec fœdum alii nec turpe putarent
Præcones fieri; quum desertis Aganippes
Vallibus esuriens migraret in atria Clio.
Nam si Pieria quadrans tibi nullus in umbra
Ostendatur, ames nomen victumque Machæræ
Et vendas potius, commissa quod auctio vendit
Stantibus, œnophorum, tripodes, armaria, cistas,
Alcithoen Pacci, Thebas et Terea Fausti.
Hoc satius, quam si dicas sub judice, vidi,
Quod non vidisti; faciant equites Bithyni
Quamquam et Cappadoces faciant equitesque Asiani,
Altero quos nudo traducit Gallia talo.
Nemo tamen studiis indignum ferre laborem
Cogetur posthac, nectit quicumque canoris
Eloquium vocale modis laurumque momordit.
Hoc agite, o juvenes! circumspicit et stimulat vos
Materiamque sibi ducis indulgentia quærit.
Si qua aliunde putas rerum expectanda tuarum
Præsidia atque ideo croceæ membrana tabellæ
Impletur, lignorum aliquid posce ocius et quæ
Componis, dona Veneris, Telesine, marito;
Aut claude et positos tinea pertunde libellos.
Frange miser calamos vigilataque prœlia dele,
Qui facis in parva sublimia carmina cella,
Ut dignus venias hederis et imagine macra.

Spes nulla ulterior; didicit jam dives avarus
Tantum admirari, tantum laudare disertos,
Ut pueri Junonis avem. Sed defluit ætas
Et pelagi patiens et cassidis atque ligonis.
Tædia tunc subeunt animos, tunc seque suamque
Terpsichoren odit facunda et nuda senectus.
Accipe nunc artes, ne quid tibi conferat iste,
Quem colis, et Musarum et Apollinis æde relicta.
Ipse facit versus atque uni cedit Homero
Propter mille annos; tu si dulcedine famæ
Succensus recites, maculosas commodat ædes:
Hæc longe ferrata domus servire jubetur,
In qua sollicitas imitatur janua portas.
Scit dare libertos extrema in parte sedentes
Ordinis et magnas comitum disponere voces;
Nemo dabit regum, quanti subsellia constant,
Et quæ conducto pendent anabathra tigillo,
Quæque reportandis posita est orchestra cathedris.
Nos tamen hoc agimus tenuique in pulvere sulcos
Ducimus et litus sterili versamus aratro.
Nam si discedas, laqueo tenet ambitiosi
Consuetudo mali; tenet insanabile multos
Scribendi cacoethes et ægro in corde senescit.
Sed vatem egregium, cui non sit publica vena,
Qui nihil expositum soleat deducere, nec qui
Communi feriat carmen triviale moneta,
Hunc, qualem nequeo monstrare et sentio tantum,
Anxietate carens animus facit, omnis acerbi
Impatiens, cupidus silvarum aptusque bibendis
Fontibus Aonidum. Neque enim cantare sub antro
Pierio thyrsumque potest contingere sana
Paupertas atque æris inops, quo nocte dieque
Corpus eget: satur est, quum dicit Horatius, Evoe!
Qui locus ingenio, nisi quum se carmine solo
Vexant et dominis Cirrhæ Nysæque feruntur
Pectora vestra, duas non admittentia curas?
Magnæ mentis opus nec de lodice paranda
Attonitæ, currus et equos faciesque deorum
Aspicere et qualis Rutulum confundit Erinnys.
Nam si Virgilio puer et tolerabile deesset
Hospitium, caderent omnes a crinibus hydri;
Surda nihil gemeret grave buccina; poscimus, ut sit

Non minor antiquo Rubrenus Lappa cothurno,
Cujus et alveolos et lænam pignerat Atreus?
Non habet infelix Numitor, quod mittat amico:
Quintillæ quod donet, habet; nec defuit illi,
Unde emeret multa pascendum carne leonem
Jam domitum: constat leviori bellua sumptu
Nimirum, et capiunt plus intestina poetæ.
Contentus fama jaceat Lucanus in hortis
Marmoreis: at Serrano tenuique Saleio
Gloria quantalibet quid erit, si gloria tantum est?
Curritur ad vocem jucundam et carmen amicæ
Thebaidos, lætam quum fecit Statius urbem
Promisitque diem: tanta dulcedine captos
Afficit ille animos, tantaque libidine vulgi
Auditur; sed quum fregit subsellia versu,
Esurit, intactam Paridi nisi vendit Agaven.
Ille et militiæ multis largitus honorem
Semestri digitos vatum circumligat auro.
Quod non dant proceres, dabit histrio: tu Camerinos
Et Baream, tu nobilium magna atria curas?
Præfectos Pelopea facit, Philomela tribunos.
Haud tamen invideas vati, quem pulpita pascunt.
Quis tibi Mæcenas, quis nunc erit aut Proculeius
Aut Fabius? quis Cotta iterum, quis Lentulus alter?
Tunc par ingenio pretium; tunc utile multis
Pallere et vinum toto nescire Decembri.
Vester porro labor fecundior, historiarum
Scriptores? petit hic plus temporis atque olei plus;
Nullo quippe modo millesima pagina surgit
Omnibus et crescit multa damnosa papyro;
Sic ingens rerum numerus jubet atque operum lex.
Quæ tamen inde seges? terræ quis fructus apertæ?
Quis dabit historico, quantum daret acta legenti?
—Sed genus ignavum, quod lecto gaudet et umbra.—
Dic igitur, quid causidicis civilia præstent
Officia et magno comites in fasce libelli?
Ipsi magna sonant, sed tum, quum creditor audit,
Præcipue, vel si tetigit latus acrior illo,
Qui venit ad dubium grandi cum codice nomen.
Tunc immensa cavi spirant mendacia folles
Conspuiturque sinus: veram deprendere messem
Si libet, hinc centum patrimonia causidicorum,

Parte alia solum russati pone Lacernæ.
Consedere duces: surgis tu pallidus Ajax,
Dicturus dubia pro libertate, bubulco
Judice. Rumpe miser tensum jecur, ut tibi lasso
Figantur virides, scalarum gloria, palmæ;
Quod voces pretium? siccus petasunculus et vas
Pelamydum, aut veteres, Maurorum epimenia, bulbi,
Aut vinum Tiberi devectum, quinque lagenæ.
Si quater egisti, si contigit aureus unus,
Inde cadunt partes ex fœdere pragmaticorum.
Æmilio dabitur quantum licet, et melius nos
Egimus; hujus enim stat currus æneus, alti
Quadrijuges in vestibulis, atque ipse feroci
Bellatore sedens curvatum hastile minatur
Eminus et statua meditatur prœlia lusca.
Sic Pedo conturbat, Matho deficit; exitus hic est
Tongilii, magno cum rhinocerote lavari
Qui solet et vexat lutulenta balnea turba
Perque forum juvenes longo premit assere Medos,
Empturus pueros, argentum, murrhina, villas;
Spondet enim Tyrio stlataria purpura filo.
Et tamen est illis hoc utile; purpura vendit
Causidicum, vendunt amethystina; convenit illis
Et strepitu et facie majoris vivere census.
Sed finem impensæ non servat prodiga Roma.
Fidimus eloquio? Ciceroni nemo ducentos
Nunc dederit nummos, nisi fulserit annulus ingens.
Respicit hæc primum, qui litigat, an tibi servi
Octo, decem comites, an post te sella, togati
Ante pedes. Ideo conducta Paulus agebat
Sardonyche, atque ideo pluris quam Gallus agebat,
Quum Basilus. Rara in tenui facundia panno.
Quando licet Basilo flentem producere matrem?
Quis bene dicentem Basilum ferat; accipiat te
Gallia vel potius nutricula causidicorum
Africa, si placuit mercedem ponere linguæ.
Declamare doces? o ferrea pectora Vetti,
Quum perimit sævos classis numerosa tyrannos!
Nam quæcumque sedens modo legerat, hæc eadem stans
Perferet atque eadem cantabit versibus isdem;
Occidit miseros crambe repetita magistros.
Quis color et quod sit causæ genus atque ubi summa

Quæstio, quæ veniant diversæ forte sagittæ,
Nosse velint omnes, mercedem solvere nemo.—
Mercedem appellas? quid enim scio?—Culpa docentis
Scilicet arguitur, quod læva parte mamillæ
Nil salit Arcadico juveni, cujus mihi sexta
Quaque die miserum dirus caput Hannibal implet;
Quidquid id est, de quo deliberat, an petat urbem
A Cannis, an post nimbos et fulmina cautus
Circumagat madidas a tempestate cohortes.
Quantum vis stipulare, et protinus accipe, quid do,
Ut toties illum pater audiat. Hæc alii sex
Vel plures uno conclamant ore sophistæ
Et veras agitant lites, raptore relicto;
Fusa venena silent, malus ingratusque maritus,
Et quæ jam veteres sanant mortaria cæcos.
Ergo sibi dabit ipse rudem, si nostra movebunt
Consilia, et vitæ diversum iter ingredietur,
Ad pugnam qui rhetorica descendit ab umbra,
Summula ne pereat, qua vilis tessera venit
Frumenti; quippe hæc merces lautissima. Tenta,
Chrysogonus quanti doceat vel Pollio quanti
Lautorum pueros: artem scindes Theodori.
Balnea sexcentis et pluris porticus, in qua
Gestetur dominus, quoties pluit; anne serenum
Exspectet spargatque luto jumenta recenti?
Hic potius, namque hic mundæ nitet ungula mulæ.
Parte alia longis Numidarum fulta columnis
Surgat et algentem rapiat cœnatio solem.
Quanticumque domus, veniet qui fercula docte
Componat; veniet qui pulmentaria condit.
Hos inter sumptus sestertia Quintiliano,
Ut multum, duo sufficient: res nulla minoris
Constabit patri, quam filius.—Unde igitur tot
Quintilianus habet saltus?—Exempla novorum
Fatorum transi: felix et pulcher et acer,
Felix et sapiens et nobilis et generosus,
Appositam nigræ lunam subtexit alutæ;
Felix orator quoque maximus et jaculator;
Et, si perfrixit, cantat bene. Distat enim, quæ
Sidera te excipiant modo primos incipientem
Edere vagitus et adhuc a matre rubentem.
Si Fortuna volet, fies de rhetore consul;

Si volet hæc eadem, fies de consule rhetor.
Ventidius quid enim? quid Tullius? anne aliud quam
Sidus et occulti miranda potentia fati?
Servis regna dabunt, captivis fata triumphum.
Felix ille tamen corvo quoque rarior albo.
Pœnituit multos vanæ sterilisque cathedræ,
Sicut Thrasymachi probat exitus atque Secundi
Carinatis: et hunc inopem vidistis, Athenæ,
Nil præter gelidas ausæ conferre cicutas.
Di, majorum umbris tenuem et sine pondere terram,
Spirantesque crocos et in urna perpetuum ver,
Qui præceptorem sancti voluere parentis
Esse loco! Metuens virgæ jam grandis Achilles
Cantabat patriis in montibus et cui non tunc
Eliceret risum citharœdi cauda magistri;
Sed Rufum atque alios cædit sua quemque juventus,
Rufum, quem toties Ciceronem Allobroga dixit.
Quis gremio Enceladi doctique Palæmonis affert,
Quantum grammaticus meruit labor? et tamen et hoc
Quodcumque est (minus est autem quam rhetoris æra)
Discipuli custos præmordet acœnonœtus;
Et qui dispensat, frangat sibi. Cede, Palæmon,
Et patere inde aliquid decrescere, non aliter quam
Institor hibernæ tegetis niveique cadurci;
Dummodo non pereat, mediæ quod noctis ab hora
Sedisti, qua nemo faber, qua nemo sederet,
Qui docet obliquo lanam deducere ferro;
Dummodo non pereat, totidem olfecisse lucernas,
Quot stabant pueri, quum totus decolor esset
Flaccus et hæreret nigro fuligo Maroni.
Rara tamen merces, quæ cognitione tribuni
Non egeat. Sed vos sævas imponite leges,
Ut præceptori verborum regula constet,
Ut legat historias, auctores noverit omnes
Tamquam ungues digitosque suos; ut forte rogatus,
Dum petit aut thermas aut Phœbi balnea, dicat
Nutricem Anchisæ, nomen patriamque novercæ
Anchemoli; dicat, quot Acestes vixerit annis,
Quot Siculi Phrygibus vini donaverit urnas.
Exigite, ut mores teneros ceu pollice ducat,
Ut si quis cera vultum facit.

* * * * *

* * * * * 240
* * * * *

Hæc, inquit, cures: et quum se verterit annus,
Accipe, victori populus quod postulat, aurum.

SATIRA VIII.

Stemmata quid faciunt? quid prodest, Pontice, longo
Sanguine censeri, pictos ostendere vultus
Majorum et stantes in curribus Æmilianos
Et Curios jam dimidios humerosque minorem
[Corvinum et Galbam auriculis nasoque carentem? 5
Quis fructus, generis tabula jactare capaci]
Corvinum, posthac multa contingere virga
Fumosos equitum cum dictatore magistros,
Si coram Lepidis male vivitur? effiges quo
Tot bellatorum, si luditur alea pernox 10
Ante Numantinos? si dormire incipis ortu
Luciferi, quo signa duces et castra movebant?
Cur Allobrogicis et magna gaudeat ara
Natus in Herculeo Fabius lare, si cupidus, si
Vanus et Euganea quantumvis mollior agna? 15
Si tenerum attritus Catinensi pumice lumbum
Squalentes traducit avos emptorque veneni
Frangenda miseram funestat imagine gentem?
Tota licet veteres exornent undique ceræ
Atria, nobilitas sola est atque unica virtus. 20
Paulus vel Cossus vel Drusus moribus esto;
Hos ante effigies majorum pone tuorum;
Præcedant ipsas illi te consule virgas.
Prima mihi debes animi bona; sanctus haberi
Justitiæque tenax factis dictisque mereris: 25
Agnosco procerem. Salve, Gætulice, seu tu
Silanus: quocumque alio de sanguine rarus
Civis et egregius patriæ contingis ovanti,
Exclamare libet, populus quod clamat Osiri
Invento. Quis enim generosum dixerit hunc, qui 30
Indignus genere et præclaro nomine tantum
Insignis? nanum cujusdam Atlanta vocamus,
Æthiopem Cycnum, pravam extortamque puellam

Europen; canibus pigris scabieque vetusta
Levibus et siccæ lambentibus ora lucernæ
Nomen erit pardus, tigris, leo, si quid adhuc est
Quod fremat in terris violentius? Ergo cavebis
Et metues, ne tu sic Creticus aut Camerinus.
His ego quem monui? tecum est mihi sermo Rubelli
Blande. Tumes alto Drusorum stemmate, tamquam
Feceris ipse aliquid, propter quod nobilis esses,
Ut te conciperet, quæ sanguine fulget Iuli,
Non quæ ventoso conducta sub aggere texit.
Vos humiles, inquis, vulgi pars ultima nostri,
Quorum nemo queat patriam monstrare parentis:
Ast ego Cecropides!—Vivas et originis hujus
Gaudia longa feras: tamen ima plebe Quiritem
Facundum invenies; solet hic defendere causas
Nobilis indocti; venit et de plebe togata,
Qui juris nodos et legum ænigmata solvat.
Hic petit Euphraten juvenis domitique Batavi
Custodes aquilas, armis industrius: at tu
Nil nisi Cecropides truncoque simillimus Hermæ.
Nullo quippe alio vincis discrimine, quam quod
Illi marmoreum caput est, tua vivit imago.
Dic mihi, Teucrorum proles, animalia muta
Quis generosa putet, nisi fortia? nempe volucrem
Sic laudamus equum, facili cui plurima palma
Fervet et exsultat rauco victoria circo.
Nobilis hic, quocumque venit de gramine, cujus
Clara fuga ante alios et primus in æquore pulvis;
Sed venale pecus Coryphæi posteritas et
Hirpini, si rara jugo victoria sedit.
Nil ibi majorum respectus, gratia nulla
Umbrarum; dominos pretiis mutare jubentur
Exiguis trito et ducunt epiredia collo
Segnipedes dignique molam versare nepotes.
Ergo, ut miremur te, non tua, privum aliquid da,
Quod possim titulis incidere præter honores,
Quos illis damus ac dedimus, quibus omnia debes.
Hæc satis ad juvenem, quem nobis fama superbum
Tradit et inflatum plenumque Nerone propinquo.
Rarus enim ferme sensus communis in illa
Fortuna; sed te censeri laude tuorum,
Pontice, noluerim sic ut nihil ipse futuræ

Laudis agas. Miserum est aliorum incumbere famæ,
Ne collapsa ruant subductis tecta columnis.
Stratus humi palmes viduas desiderat ulmos.
Esto bonus miles, tutor bonus, arbiter idem
Integer: ambiguæ si quando citabere testis
Incertæque rei, Phalaris licet imperet ut sis
Falsus et admoto dictet perjuria tauro,
Summum crede nefas animam præferre pudori
Et propter vitam vivendi perdere causas.
Dignus morte perit, cœnet licet ostrea centum
Gaurana et Cosmi toto mergatur æno.
Exspectata diu tandem provincia quum te
Rectorem accipiet, pone iræ frena modumque,
Pone et avaritiæ, miserere inopum sociorum:
Ossa vides rerum vacuis exsucta medullis.
Respice, quid moneant leges, quid curia mandet,
Præmia quanta bonos maneant, quam fulmine justo
Et Capito et Numitor ruerint, damnante senatu,
Piratæ Cilicum. Sed quid damnatio confert?
Præconem, Chærippe, tuis circumspice pannis,
Quum Pansa eripiat, quidquid tibi Natta reliquit,
Jamque tace; furor est post omnia perdere naulum
Non idem gemitus olim neque vultus erat par
Damnorum, sociis florentibus et modo victis.
Plena domus tunc omnis, et ingens stabat acervus
Nummorum, Spartana chlamys, conchylia Coa,
Et cum Parrhasii tabulis signisque Myronis
Phidiacum vivebat ebur, nec non Polycliti
Multus ubique labor; raræ sine Mentore mensæ
Inde Dolabellæ atque hinc Antonius, inde
Sacrilegus Verres referebant navibus altis
Occulta spolia et plures de pace triumphos.
Nunc sociis juga pauca boum, grex parvus equarum
Et pater armenti capto eripiatur agello,
Ipsi deinde Lares, si quod spectabile signum,
Si quis in ædicula deus unicus; hæc etenim sunt
Pro summis, nam sunt hæc maxima. Despicias tu
Forsitan imbelles Rhodios unctamque Corinthon:
Despicias merito; quid resinata juventus
Cruraque totius facient tibi levia gentis?
Horrida vitanda est Hispania, Gallicus axis
Illyricumque latus; parce et messoribus illis,

Qui saturant urbem circo scenæque vacantem.
Quanta autem inde feres tam diræ præmia culpæ,
Quum tenues nuper Marius discinxerit Afros?
Curandum in primis, ne magna injuria fiat
Fortibus et miseris. Tollas licet omne quod usquam est
Auri atque argenti, scutum gladiumque relinques
Et jaculum et galeam: spoliatis arma supersunt.
Quod modo proposui, non est sententia; verum est;
Credite me vobis folium recitare Sibyllæ.
Si tibi sancta cohors comitum, si nemo tribunal
Vendit Acersecomes, si nullum in conjuge crimen,
Nec per conventus et cuncta per oppida curvis
Unguibus ire parat nummos rapturo Celæno:
Tu licet a Pico numeres genus, altaque si te
Nomina delectant, omnem Titanida pugnam
Inter majores ipsumque Promethea ponas:
De quocumque voles proavum tibi sumito libro.
Quod si præcipitem rapit ambitio atque libido,
Si frangis virgas sociorum in sanguine, si te
Delectant hebetes lasso lictore secures:
Incipit ipsorum contra te stare parentum
Nobilitas claramque facem præferre pudendis.
Omne animi vitium tanto conspectius in se
Crimen habet, quanto major qui peccat habetur.
Quo mihi te solitum falsas signare tabellas
In templis, quæ fecit avus, statuamque parentis
Ante triumphalem? quo, si nocturnus adulter
Tempora Santonico velas adoperta cucullo?
Præter majorum cineres atque ossa volucri
Carpento rapitur pinguis Lateranus, et ipse,
Ipse rotam astringit multo sufflamine consul,
Nocte quidem; sed luna videt, sed sidera testes
Intendunt oculos. Finitum tempus honoris
Quum fuerit, clara Lateranus luce flagellum
Sumet et occursum numquam trepidabit amici
Jam senis, ac virga prior annuet atque maniplos
Solvet et infundet jumentis hordea lassis.
Interea, dum lanatas robumque juvencum
More Numæ cædit Jovis ante altaria, jurat
Solam Eponam et facies olida ad præsepia pictas.
Sed quum pervigiles placet instaurare popinas,
Obvius assiduo Syrophœnix udus amomo

Currit, Idumææ Syrophœnix incola portæ,
Hospitis affectu dominum regemque salutat,
Et cum venali Cyane succincta lagona.
Defensor culpæ dicet mihi: Fecimus et nos
Hæc juvenes.—Esto; desisti nempe, nec ultra
Fovisi errorem. Breve sit, quod turpiter audes;
Quædam cum prima resecentur crimina barba;
Indulge veniam pueris: Lateranus ad illos
Thermarum calices inscriptaque lintea vadit
Maturus bello Armeniæ Syriæque tuendis
Amnibus et Rheno atque Istro; præstare Neronem
Securum valet hæc ætas. Mitte Ostia, Cæsar,
Mitte, sed in magna legatum quære popina;
Invenies aliquo cum percussore jacentem,
Permixtum nautis et furibus ac fugitivis,
Inter carnifices et fabros sandapilarum
Et resupinati cessantia tympana galli.
Æqua ibi libertas, communia pocula, lectus
Non alius cuiquam, nec mensa remotior ulli.
Quid facias talem sortitus, Pontice, servum?
Nempe in Lucanos aut Tusca ergastula mittas.
At vos, Trojugenæ, vobis ignoscitis et, quæ
Turpia cerdoni, Volesos Brutumque decebunt.
Quid, si numquam adeo fœdis adeoque pudendis
Utimur exemplis, ut non pejora supersint?
Consumptis opibus vocem, Damasippe, locasti
Sipario, clamosum ageres ut Phasma Catulli.
Laureolum velox etiam bene Lentulus egit,
Judice me dignus vera cruce. Nec tamen ipsi
Ignoscas populo: populi frons durior hujus,
Qui sedet et spectat triscurria patriciorum,
Planipedes audit Fabios, ridere potest qui
Mamercorum alapas. Quanti sua funera vendant,
Quid refert? vendunt nullo cogente Nerone,
Nec dubitant celsi prætoris vendere ludis.
Finge tamen gladios inde atque hinc pulpita poni:
Quid satius? mortem sic quisquam exhorruit, ut sit
Zelotypus Thymeles, stupidi collega Corinthi?
Res haud mira tamen, citharœdo principe, mimus
Nobilis. Hæc ultra quid erit nisi ludus? et illic
Dedecus urbis habes, nec mirmillonis in armis,
Nec clipeo Gracchum pugnantem aut falce supina;

Damnat enim tales habitus, et damnat et odit,
Nec galea faciem abscondit: movet ecce tridentem et,
Postquam vibrata pendentia retia dextra
Nequiquam effudit, nudum ad spectacula vultum
Erigit et tota fugit agnoscendus arena.
Crelamus tunicæ, de faucibus aurea quum se
Porrigat et longo jactetur spira galero?
Ergo ignominiam graviorem pertulit omni
Vulnere cum Graccho jussus pugnare secutor.
Libera si dentur populo suffragia, quis tam
Perditus, ut dubitet Senecam præferre Neroni,
Cujus supplicio non debuit una parari
Simia nec serpens unus nec culleus unus?
Par Agamemnonidæ crimen, sed causa facit rem
Dissimilem: quippe ille deis auctoribus ultor
Patris erat cæsi media inter pocula; sed nec
Electræ jugulo se polluit aut Spartani
Sanguine conjugii, nullis aconita propinquis
Miscuit, in scena numquam cantavit Orestes,
Troica non scripsit. Quid enim Verginius armis
Debuit ulcisci magis, aut cum Vindice Galba,
Quod Nero tam sæva crudaquæ tyrannide fecit?
Hæc opera atque hæ sunt generosi principis artes,
Gaudentis fœdo peregrina ad pulpita cantu
Prostitui Graiæque apium meruisse coronæ.
Majorum effigies habeant insignia vocis:
Ante pedes Domiti longum tu pone Thyestæ
Syrma vel Antigones aut personam Menalippes,
Et de marmoreo citharam suspende colosso.
Quid, Catilina, tuis natalibus atque Cethegi
Inveniet quisquam sublimius? arma tamen vos
Nocturna et flammas domibus templisque paratis,
Ut braccatorum pueri Senonumque minores,
Ausi quod liceat tunica punire molesta.
Sed vigilat consul vexillaque vestra coercet:
Hic novus Arpinas, ignobilis et modo Romæ
Municipalis eques, galeatum ponit ubique
Præsidium attonitis et in omni monte laborat.
Tantum igitur muros intra toga contulit illi
Nominis ac tituli, quantum vix Leucade, quantum
Thessaliæ campis Octavius abstulit udo
Cædibus assiduis gladio; sed Roma parentem,

Roma patrem patriæ Ciceronem libera dixit.
Arpinas alius Volscorum in monte solebat
Poscere mercedes, alieno lassus aratro;
Nodosam post hæc frangebat vertice vitem,
Si lentus pigra muniret castra dolabra:
Hic tamen et Cimbros et summa pericula rerum
Excipit, et solus trepidantem protegit urbem;
Atque ideo, postquam ad Cimbros stragemque volabant,
Qui numquam attigerant majora cadavera, corvi,
Nobilis ornatur lauro collega secunda.
Plebeiæ Deciorum animæ, plebeia fuerunt
Nomina: pro totis legionibus hi tamen et pro
Omnibus auxiliis atque omni pube Latina
Sufficiunt dis infernis terræque parenti;
Pluris enim Decii, quam quæ servantur ab illis.
Ancilla natus trabeam et diadema Quirini
Et fasces meruit regum ultimus ille bonorum:
Prodita laxabant portarum claustra tyrannis
Exulibus juvenes ipsius consulis et quos
Magnum aliquid dubia pro libertate deceret,
Quod miraretur cum Coclite Mucius et quæ
Imperii fines Tiberinum virgo natavit.
Occulta ad patres produxit crimina servus,
Matronis lugendus; at illos verbera justis
Afficiunt pœnis et legum prima securis.
Malo pater tibi sit Thersites, dummodo tu sis
Æacidæ similis Vulcaniaque arma capessas,
Quam te Thersitæ similem producat Achilles.
Et tamen, ut longe repetas longeque revolvas
Nomen, ab infami gentem deducis asylo:
Majorum primus, quisquis fuit ille, tuorum
Aut pastor fuit aut illud quod dicere nolo.

SATIRA IX.

Scire velim, quare toties mihi, Nævole, tristis
Occurras fronte obducta, ceu Marsya victus.
. . . . .
. . . . .
. 5

Non erat hac facie miserabilior Crepereius
Pollio, qui triplicem usuram præstare paratus
Circuit et fatuos non invenit. Unde repente
Tot rugæ? certe modico contentus agebas
Vernam equitem, conviva joco mordente facetus
Et salibus vehemens intra pomœria natis.
Omnia nunc contra: vultus gravis, horrida siccæ
Silva comæ, nullus toto nitor in cute, qualem
Bruttia præstabat calidi tibi fascia visci.
* * * * *
Quid macies ægri veteris, quem tempore longo
Torret quarta dies olimque domestica febris?
Deprendas animi tormenta latentis in ægro
Corpore, deprendas et gaudia; sumit utrumque
Inde habitum facies. Igitur flexisse videris
Propositum et vitæ contrarius ire priori.
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *

"Utile et hoc multis vitæ genus; at mihi nullum
Inde operæ pretium. Pingues aliquando lacernas,
Munimenta togæ, duri crassique coloris,
Et male percussas textoris pectine Galli
Accipimus, tenue argentum venæque secundæ.
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *

* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *

Dic, passer, cui tot montes, tot prædia servas
Appula, tot milvos intra tua pascua lassos?
Te Trifolinus ager fecundis vitibus implet,
Suspectumque jugum Cumis et Gaurus inanis.
Nam quis plura linit victuro dolia musto?
Quantum erat exhausti lumbos donare clientis
Jugeribus paucis! meliusne hic rusticus infans
Cum matre et casulis et conlusore catello
Cymbala pulsantis legatum fiet amici?
Improbus es, quum poscis, ait.—Sed pensio clamat
Posce; sed appellat puer unicus, ut Polyphemi
Lata acies, per quam sollers evasit Ulixes.
Alter emendus erit, namque hic non sufficit, ambo
Pascendi. Quid agam bruma spirante? quid, oro,
Quid dicam scapulis puerorum aquilone Decembri
Et pedibus? durate atque exspectate cicadas?

* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *

* * * * * 90
* * * * *
* * * * *

"Hæc soli commissa tibi celare memento,
Et tacitus nostras intra te fige querelas.
* * * * * 95
Qui modo secretum commiserat, ardet et odit,
Tamquam prodiderim, quidquid scio. Sumere ferrum,
Fuste aperire caput, candelam apponere valvis
Non dubitat; nec contemnas aut despicias, quod
His opibus numquam cara est annona veneni. 100
Ergo occulta teges, ut curia Martis Athenis."
O Corydon, Corydon, secretum divitis ullum
Esse putas? servi ut taceant, jumenta loquentur,
Et canis et postes et marmora. Claude fenestras,
Vela tegant rimas, junge ostia, tollite lumen, 105
E medio;—clamant omnes. Prope nemo recumbat:—
Quod tamen ad cantum galli facit ille secundi,
Proximus ante diem caupo sciet; audiet et quæ
Finxerunt pariter librarius, archimagiri,
Carptores. Quod enim dubitant componere crimen 110
In dominos, quoties rumoribus ulciscuntur
Baltea? nec deerit, qui te per compita quærat
Nolentem et miseram vinosus inebriet aurem.
Illos ergo roges, quidquid paulo ante petebas
A nobis; taceant illi: sed prodere malunt 115
Arcanum, quam subrepti potare Falerni
Pro populo faciens quantum Saufeia bibebat.
Vivendum recte est, quum propter plurima, tum vel
Idcirco ut possis linguam contemnere servi.
Præcipue cave sis, ut linguas mancipiorum 120
Contemnas; nam lingua mali pars pessima servi;
Deterior tamen hic, qui liber non erit illis,
Quorum animas et farre suo custodit et ære.
"Utile consilium modo, sed commune, dedisti:
Nunc mihi quid suades post damnum temporis et spes 125
Deceptas? festinat enim decurrere velox
Flosculus angustæ miseræque brevissima vitæ
Portio; dum bibimus, dum serta, unguenta, puellas
Poscimus, obrepit non intellecta senectus."
* * * * * 130
* * * *

* * * * *
* * * * *
* * * * *
* * * * * 135
* * * * *

O parvi nostrique Lares, quos ture minuto
Aut farre et tenui soleo exorare corona,
Quando ego figam aliquid, quo sit mihi tuta senectus
A tegete et baculo? viginti milia fenus 140
Pigneribus positis, argenti vascula puri,
Sed quæ Fabricius censor notet, et duo fortes
De grege Mœsorum, qui me cervice locatum
Securum jubeant clamoso insistere circo.
Sit mihi præterea curvus cælator et alter, 145
Qui multas facies pingit cito: sufficiunt hæc,
Quando ego pauper ero! Votum miserabile, nec spes
His saltem; nam quum pro me Fortuna rogatur,
Affixit ceras illa de nave petitas,
Quæ Siculos cantus effugit remige surdo." 150

D. JUNII JUVENALIS SATIRARUM LIBER QUARTUS.

SATIRA X.

Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangen, pauci dignoscere possunt
Vera bona atque illis multum diversa, remota
Erroris nebula. Quid enim ratione timemus
Aut cupimus? quid tam dextro pede concipis, ut te
Conatus non pœniteat votique peracti?
Evertere domos totas optantibus ipsis
Di faciles; nocitura toga, nocitura petuntur
Militia; torrens dicendi copia multis
Et sua mortifera est facundia; viribus ille
Confisus periit admirandisque lacertis.
Sed plures nimia congesta pecunia cura
Strangulat et cuncta exsuperans patrimonia census,
Quanto delphinis balæna Britannica major.
Temporibus diris igitur jussuque Neronis
Longinum et magnos Senecæ prædivitis hortos
Clausit et egregias Lateranorum obsidet ædes
Toto cohors: rarus venit in cœnacula miles.
Pauca licet portes argenti vascula puri,
Nocte iter ingressus gladium contumque timebis
Et motæ ad lunam trepidabis arundinis umbras:
Cantabit vacuus coram latrone viator.
Prima fere vota et cunctis notissima templis
Divitiæ, crescant ut opes, ut maxima toto
Nostra sit arca foro. Sed nulla aconita bibuntur
Fictilibus; tunc illa time, quum pocula sumes
Gemmata et lato Setinum ardebit in auro.
Jamne igitur laudas, quod de sapientibus alter
Ridebat, quoties de limine moverat unum

Protuleratque pedem, flebat contrarius auctor?
Sed facilis cuivis rigidi censura cachinni:
Mirandum est, unde ille oculis suffecerit humor,
Perpetuo risu pulmonem agitare solebat
Democritus, quamquam non essent urbibus illis
Prætexta et trabeæ, fasces, lectica, tribunal.
Quid, si vidisset prætorem curribus altis
Exstantem et medii sublimem pulvere circi
In tunica Jovis et pictæ Sarrana ferentem
Ex humeris aulæa togæ magnæque coronæ
Tantum orbem, quanto cervix non sufficit ulla?
Quippe tenet sudans hanc publicus et, sibi consul,
Ne placeat, curru servus portatur eodem.
Da nunc et volucrem, sceptro quæ surgit eburno,
Illinc cornicines, hinc præcedentia longi
Agminis officia et niveos ad frena Quirites,
Defossa in loculis quos sportula fecit amicos.
Tum quoque materiam risus invenit ad omnes
Occursus hominum, cujus prudentia monstrat,
Summos posse viros et magna exempla daturos
Vervecum in patria crassoque sub aere nasci.
Ridebat curas, nec non et gaudia vulgi,
Interdum et lacrimas, quum fortunæ ipse minaci
Mandaret laqueum mediumque ostenderet unguem.
Ergo supervacua aut vel perniciosa petuntur,
Propter quæ fas est genua incerare deorum.
Quosdam præcipitat subjecta potentia magnæ
Invidiæ; mergit longa atque insignis honorum
Pagina. Descendunt statuæ restemque sequuntur,
Ipsas deinde rotas bigarum impacta securis
Cædit et immeritis franguntur crura caballis:
Jam strident ignes, jam follibus atque caminis
Ardet adoratum populo caput et crepat ingens
Sejanus; deinde ex facie toto orbe secunda
Fiunt urceoli, pelves, sartago, matellæ.
Pone domi laurus, duc in Capitolia magnum
Cretatumque bovem: Sejanus ducitur unco
Spectandus; gaudent omnes: Quæ labra, quis illi
Vultus erat! numquam, si quid mihi credis, amavi
Hunc hominem! sed quo cecidit sub crimine? quisnam
Delator? quibus indiciis, quo teste probavit?—
Nil horum: verbosa et grandis epistola venit

A Capreis.—Bene habet; nil plus interrogo.—Sed quid
Turba Remi? Sequitur fortunam ut semper et odit
Damnatos; idem populus, si Nortia Tusco
Favisset, si oppressa foret secura senectus
Principis, hac ipsa Sejanum diceret hora
Augustum. Jam pridem, ex quo suffragia nulli
Vendimus, effudit curas; nam qui dabat olim
Imperium, fasces, legiones, omnia, nunc se
Continet atque duas tantum res anxius optat,
Panem et circenses.—Perituros audio multos.
Nil dubium, magna est fornacula; pallidulus mi
Brutidius meus ad Martis fuit obvius aram.
Quam timeo, victus ne pœnas exigat Ajax
Ut male defensus! curramus præcipites et,
Dum jacet in ripa, calcemus Cæsaris hostem.
Sed videant servi, ne quis neget et pavidum in jus
Cervice obstricta dominum trahat.—Hi sermones
Tunc de Sejano, secreta hæc murmura vulgi.
Visne salutari sicut Sejanus? habere
Tantumdem atque illi summas donare curules,
Illum exercitibus præponere? tutor haberi
Principis angusta Caprearum in rupe sedentis
Cum grege Chaldæo? vis certe pila, cohortes,
Egregios equites et castra domestica? quidni
Hæc cupias? et qui nolunt occidere quemquam,
Posse volunt. Sed quæ præclara et prospera tanti,
Ut rebus lætis par sit mensura malorum?
Hujus, qui trahitur, prætextam sumere mavis,
An Fidenarum Gabiorumque esse potestas
Et de mensura jus dicere, vasa minora
Frangere pannosus vacuis ædilis Ulubris?
Ergo quid optandum foret, ignorasse fateris
Sejanum; nam qui nimios optabat honores
Et nimias poscebat opes, numerosa parabat
Excelsæ turris tabulata, unde altior esset
Casus et impulsæ præceps immane ruinæ.
Quid Crassos, quid Pompeios evertit, et illum,
Ad sua qui domitos deduxit flagra Quirites?
Summus nempe locus nulla non arte petitus,
Magnaque numinibus vota exaudita malignis.
Ad generum Cereris sine cæde ac vulnere pauci
Descendunt reges et sicca morte tyranni.

Eloquium ac famam Demosthenis aut Ciceronis
Incipit optare et totis Quinquatribus optat,
Quisquis adhuc uno parcam colit asse Minervam,
Quem sequitur custos angustæ vernula capsæ.
Eloquio sed uterque perit orator; utrumque
Largus et exundans leto dedit ingenii fons.
Ingenio manus est et cervix cæsa; nec umquam
Sanguine causidici maduerunt rostra pusilli.
O fortunatam natam me consule Romam—
Antoni gladios potuit contemnere, si sic
Omnia dixisset. Ridenda poemata malo,
Quam te conspicuæ, divina Philippica, famæ,
Volveris a prima quæ proxima. Sævus et illum
Exitus eripuit, quem mirabantur Athenæ
Torrentem et pleni moderantem frena theatri.
Dis ille adversis genitus fatoque sinistro,
Quem pater ardentis massæ fuligine lippus
A carbone et forcipibus gladiosque parante
Incude et luteo Vulcano ad rhetora misit.
Bellorum exuviæ, truncis affixa tropæis
Lorica et fracta de casside buccula pendens
Et curtum temone jugum victæque triremis
Aplustre et summo tristis captivus in arcu
Humanis majora bonis creduntur. Ad hoc se
Romanus Graiusque et barbarus induperator
Erexit: causas discriminis atque laboris
Inde habuit. Tanto major famæ sitis est, quam
Virtutis. Quis enim virtutem amplectitur ipsam,
Præmia si tollas? patriam tamen obruit olim
Gloria paucorum et laudis titulique cupido
Hæsuri saxis cinerum custodibus, ad quæ
Discutienda valent sterilis mala robora fici,
Quandoquidem data sunt ipsis quoque fata sepulcris.
Expende Hannibalem: quot libras in duce summo
Invenies? hic est, quem non capit Africa Mauro
Percussa Oceano Niloque admota tepenti,
Rursus ad Æthiopum populos altosque elephantos.
Additur imperiis Hispania, Pyrenæum
Transilit; opposuit natura Alpemque nivemque:
Diducit scopulos et montem rumpit aceto.
Jam tenet Italiam; tamen ultra pergere tendit:
Actum, inquit, nihil est, nisi Pœno milite portas

Frangimus et media vexillum pono Subura.
O qualis facies et quali digna tabella,
Quum Gætula ducem portaret bellua luscum!
Exitus ergo quis est? o gloria! vincitur idem
Nempe et in exilium præceps fugit atque ibi magnus
Mirandusque cliens sedet ad prætoria regis,
Donec Bithyno libeat vigilare tyranno.
Finem animæ, quæ res humanas miscuit olim,
Non gladii, non saxa dabunt, nec tela, sed ille
Cannarum vindex et tanti sanguinis ultor
Annulus. I demens et sævas curre per Alpes,
Ut pueris placeas et declamatio fias!
Unus Pellæo juveni non sufficit orbis;
Æstuat infelix angusto limite mundi,
Ut Gyari clausus scopulis parvaque Seripho:
Quum tamen a figulis munitam intraverit urbem,
Sarcophago contentus erit. Mors sola fatetur,
Quantula sint hominum corpuscula. Creditur olim
Velificatus Athos et quidquid Græcia mendax
Audet in historia, constratum classibus isdem
Suppositumque rotis solidum mare; credimus altos
Defecisse amnes epotaque flumina Medo
Prandente, et madidis cantat quæ Sostratus alis.
Ille tamen qualis rediit Salamine relicta,
In Corum atque Eurum solitus sævire flagellis
Barbarus, Æolio numquam hoc in carcere passos,
Ipsum compedibus qui vinxerat Ennosigæum?
Mitius id sane; quid? non et stigmate dignum
Credidit? huic quisquam velit servire deorum?
Sed qualis rediit? nempe una nave, cruentis
Fluctibus ac tarda per densa cadavera prora.
Has toties optata exegit gloria pœnas!
Da spatium vitæ, multos da, Jupiter, annos!
Hoc recto vultu, solum hoc et pallidus optas.
Sed quam continuis et quantis longa senectus
Plena malis! deformem et tetrum ante omnia vultum
Dissimilemque sui, deformem pro cute pellem
Pendentesque genas et tales aspice rugas,
Quales, umbriferos ubi pandit Thabraca saltus,
In vetula scalpit jam mater simia bucca.
Plurima sunt juvenum discrimina; pulchrior ille
Hoc, atque ille alio, multum hic robustior illo:

Una senum facies, cum voce trementia membra
Et jam leve caput madidique infantia nasi.
Frangendus misero gingiva panis inermi:
Usque adeo gravis uxori natisque sibique,
Ut captatori moveat fastidia Cosso.
Non eadem vini atque cibi, torpente palato,
Gaudia. * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * Nam quæ cantante voluptas,
Sit licet eximius, citharœdo, sitve Seleucus,
Et quibus aurata mos est fulgere lacerna?
Quid refert, magni sedeat qua parte theatri,
Qui vix cornicines exaudiet atque tubarum
Concentus? clamore opus est, ut sentiat auris,
Quem dicat venisse puer, quot nuntiet horas.
Præterea minimus gelido jam corpore sanguis
Febre calet sola: circumsilit agmine facto
Morborum omne genus; quorum si nomina quæras,
Promptius expediam, quot amaverit Oppia mœchos,
Quot Themison ægros autumno occiderit uno,
Quot Basilus socios, quot circumscripserit Hirrus
Pupillos, * * *
* * * * *
Percurram citius, quot villas possideat nunc,
Quo tendente gravis juveni mihi barba sonabat.
Ille humero, hic lumbis, hic coxa debilis; ambos
Perdidit ille oculos et luscis invidet; hujus
Pallida labra cibum accipiunt digitis alienis,
Ipse ad conspectum cœnæ diducere rictum
Suetus hiat tantum, ceu pullus hirundinis, ad quem
Ore volat pleno mater jejuna. Sed omni
Membrorum damno major dementia, quæ nec
Nomina servorum nec vultum agnoscit amici,
Cum quo præterita cœnavit nocte, nec illos,
Quos genuit, quos eduxit. Nam codice sævo
Heredes vetat esse suos, bona tota feruntur
Ad Phialèn. * * *
* * * * *

Ut vigeant sensus animi, ducenda tamen sint
Funera natorum, rogus aspiciendus amatæ
Conjugis et fratris plenæque sororibus urnæ.
Hæc data pœna diu viventibus, ut renovata
Semper clade domus multis in luctibus inque
Perpetuo mœrore et nigra veste senescant.
Rex Pylius, magno si quidquam credis Homero,
Exemplum vitæ fuit a cornice secundæ.
Felix nimirum, qui tot per secula mortem
Distulit atque suos jam dextra computat annos,
Quique novum toties mustum bibit. Oro, parumper
Attendas, quantum de legibus ipse queratur
Fatorum et nimio de stamine, quum videt acris
Antilochi barbam ardentem, quum quærit ab omni
Quisquis adest socius, cur hæc in tempora duret,
Quod facinus dignum tam longo admiserit ævo?
Hæc eadem Peleus, raptum quum luget Achillem,
Atque alius, cui fas Ithacum lugere natantem.
Incolumi Troja Priamus venisset ad umbras
Assaraci magnis solemnibus, Hectore funus
Portante ac reliquis fratrum cervicibus inter
Iliadum lacrimas, ut primos edere planctus
Cassandra inciperet scissaque Polyxena palla,
Si foret exstinctus diverso tempore, quo non
Cœperat audaces Paris ædificare carinas.
Longa dies igitur quid contulit? omnia vidit
Eversa et flammis Asiam ferroque cadentem.
Tunc miles tremulus posita tulit arma tiara
Et ruit ante aram summi Jovis, ut vetulus bos,
Qui domini cultris tenue et miserabile collum
Præbet, ab ingrato jam fastiditus aratro.
Exitus ille utcumque hominis, sed torva canino
Latravit rictu, quæ post hunc vixerat, uxor.
Festino ad nostros et regem transeo Ponti
Et Crœsum, quem vox justi facunda Solonis
Respicere ad longæ jussit spatia ultima vitæ.
Exilium et carcer Minturnarumque paludes
Et mendicatus victa Carthagine panis
Hinc causas habuere. Quid illo cive tulisset
Natura in terris, quid Roma beatius umquam,
Si circumducto captivorum agmine et omni
Bellorum pompa animam exhalasset opimam

Quum de Teutonico vellet descendere curru?
Provida Pompeio dederat Campania febres
Optandas, sed multæ urbes et publica vota
Vicerunt; igitur fortuna ipsius et urbis
Servatum victo caput abstulit. Hoc cruciatu
Lentulus, hac pœna caruit ceciditque Cethegus
Integer, et jacuit Catilina cadavere toto.
Formam optat modico pueris, majore puellis
Murmure, quum Veneris fanum videt, anxia mater
Usque ad delicias votorum. Cur tamen, inquit,
Corripias? pulchra gaudet Latona Diana.—
Sed vetat optari faciem Lucretia, qualem
Ipsa habuit; cuperet Rutilæ Virginia gibbum
Accipere atque suam Rutilæ dare. Filius autem
Corporis egregii miseros trepidosque parentes
Semper habet; rara est adeo concordia formæ
Atque pudicitiæ. Sanctos licet horrida mores
Tradiderit domus ac veteres imitata Sabinos,
Præterea castum ingenium vultumque modesto
Sanguine ferventem tribuat natura benigna
Larga manu: (quid enim puero conferre potest plus
Custode et cura natura potentior omni?)
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
* * * * *
I nunc et juvenis specie lætare tui, quem
Majora exspectant discrimina: fiet adulter
Publicus et pœnas metuet quascunque maritis
Iratis debet, nec erit felicior astro
Martis, ut in laqueos numquam incidat. Exigit autem
Interdum ille dolor plus quam lex ulla dolori
Concessit; necat hic ferro, secat ille cruentis
Verberibus. * * *
Sed tuus Endymion dilectæ fiet adulter
Matronæ; mox quum dederit Servilia nummos,
Fiet et illius, quam non amat, exuet omnem
Corporis ornatum. * * *
* * * * *
* * * * *

Sed casto quid forma nocet?—Quid profuit immo
Hippolyto grave propositum, quid Bellerophonti? 325
Erubuit nempe hæc ceu fastidita, repulsa
Nec Sthenebœa minus quam Cressa excanduit, et se
Concussere ambæ. Mulier sævissima tunc est,
Quum stimulos odio pudor admovet. Elige, quidnam
Suadendum esse putes, cui nubere Cæsaris uxor 330
Destinat. Optimus hic et formosissimus idem
Gentis patriciæ rapitur miser exstinguendus
Messalinæ oculis; dudum sedet illa parato
Flammeolo Tyriusque palam genialis in hortis
Sternitur, et ritu decies centena dabuntur 335
Antiquo, veniet cum signatoribus auspex.
Hæc tu secreta et paucis commissa putabas?
Non nisi legitime vult nubere. Quid placeat, dic,
Ni parere velis, pereundum erit ante lucernas;
Si scelus admittas, dabitur mora parvula, dum res 340
Nota urbi et populo contingat principis aurem.
Dedecus ille domus sciet ultimus; interea tu
Obsequere imperio, si tanti vita dierum
Paucorum: quidquid levius meliusque putaris,
Præbenda est gladio pulchra hæc et candida cervix. 345
Nil ergo optabunt homines?—Si consilium vis,
Permittes ipsis expendere numinibus, quid
Conveniat nobis rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt di.
Carior est illis homo, quam sibi. Nos animorum 350
Impulsu et cæca magnaque cupidine ducti
Conjugium petimus partumque uxoris; at illis
Notum, qui pueri qualisque futura sit uxor.
Ut tamen et poscas aliquid voveasque sacellis
Exta et candiduli divina tomacula porci, 355
Orandum est, ut sit mens sana in corpore sano.
Fortem posce animum, mortis terrore carentem,
Qui spatium vitæ extremum inter munera ponat
Naturæ, qui ferre queat quoscumque labores,
Nesciat irasci, cupiat nihil et potiores 360
Herculis ærumnas credat sævosque labores,
Et venere et cœnis et pluma Sardanapali.
Monstro quod ipse tibi possis dare; semita certe
Tranquillæ per virtutem patet unica vitæ.
Nullum numen abest, si sit prudentia; nos te 365
Nos facimus, Fortuna, deam cœloque locamus.

SATIRA XI.

Atticus eximie si cœnat, lautus habetur;
Si Rutilus, demens. Quid enim majore cachinno
Excipitur vulgi, quam pauper Apicius? omnis
Convictus, thermæ, stationes, omne theatrum
De Rutilo. Nam dum valida ac juvenalia membra
Sufficiunt galeæ, dumque ardent sanguine, fertur,
Non cogente quidem, sed nec prohibente tribuno,
Scripturus leges et regia verba lanistæ.
Multos porro vides, quos sæpe elusus ad ipsum
Creditor introitum solet exspectare macelli,
Et quibus in solo vivendi causa palato est.
Egregius cœnat meliusque miserrimus horum
Et cito casurus jam perlucente ruina.
Interea gustus elementa per omnia quærunt,
Numquam animo pretiis obstantibus; interius si
Attendas, magis illa juvant, quæ pluris emuntur.
Ergo haud difficile est perituram arcessere summam,
Lancibus oppositis vel matris imagine fracta,
Et quadringentis nummis condire gulosum
Fictile: sic veniunt ad miscellanea ludi.
Refert ergo, quis hæc eadem paret: in Rutilo nam
Luxuria est, in Ventidio laudabile nomen
Sumit et a censu famam trahit. Illum ego jure
Despiciam, qui scit, quanto sublimior Atlas
Omnibus in Libya sit montibus, hic tamen idem
Ignoret, quantum ferrata distet ab arca
Sacculus. E cœlo descendit γνῶθι σεαυτόν,
Figendum et memori tractandum pectore, sive
Conjugium quæras vel sacri in parte senatus
Esse velis; neque enim loricam poscit Achillis
Thersites, in qua se traducebat Ulixes;
Ancipitem seu tu magno discrimine causam
Protegere affectas, te consule, dic tibi, qui sis,
Orator vehemens, an Curtius et Matho buccæ.
Noscenda est mensura sui spectandaque rebus
In summis minimisque, etiam quum piscis emetur;
Ne mullum cupias, quum sit tibi gobio tantum
In loculis. Quis enim te deficiente crumena
Et crescente gula manet exitus, ære paterno

Ac rebus mersis in ventrem, fenoris atque
Argenti gravis et pecorum agrorumque capacem?
Talibus a dominis post cuncta novissimus exit
Annulus, et digito mendicat Pollio nudo.
Non præmaturi cineres nec funus acerbum
Luxuriæ, sed morte magis metuenda senectus.
Hi plerumque gradus: conducta pecunia Romæ
Et coram dominis consumitur; inde ubi paulum
Nescio quid superest et pallet fenoris auctor,
Qui vertere solum, Baias et ad ostrea currunt.
Cedere namque foro jam non est deterius quam
Esquilias a ferventi migrare Subura.
Ille dolor solus patriam fugientibus, illa
Mœstitia est, caruisse anno circensibus uno.
Sanguinis in facie non hæret gutta; morantur
Pauci ridiculum et fugientem ex urbe pudorem.
Experiere hodie, numquid pulcherrima dictu,
Persice, non præstem vita vel moribus et re,
Sed laudem siliquas occultus ganeo, pultes
Coram aliis dictem puero, sed in aure placentas.
Nam quum sis conviva mihi promissus, habebis
Evandrum, venies Tirynthius aut minor illo
Hospes, et ipse tamen contingens sanguine cœlum:
Alter aquis, alter flammis ad sidera missus.
Fercula nunc audi nullis ornata macellis.
De Tiburtino veniet pinguissimus agro
Hædulus et toto grege mollior, inscius herbæ,
Necdum ausus virgas humilis mordere salicti,
Qui plus lactis habet quam sanguinis, et montani
Asparagi, posito quos legit villica fuso;
Grandia præterea tortoque calentia fœno
Ova adsunt ipsis cum matribus, et servatæ
Parte anni, quales fuerant in vitibus, uvæ,
Signinum Syriumque pirum, de corbibus isdem
Æmula Picenis et odoris mala recentis,
Nec metuenda tibi, siccatum frigore postquam
Autumnum et crudi posuere pericula succi.
Hæc olim nostri jam luxuriosa senatus
Cœna fuit: Curius, parvo quæ legerat horto,
Ipse focis brevibus ponebat oluscula, quæ nunc
Squalidus in magna fastidit compede fossor,
Qui meminit, calidæ sapiat quid vulva popinæ.

Sicci terga suis, rara pendentia crate,
Moris erat quondam festis servare diebus
Et natalicium cognatis ponere lardum,
Accedente nova, si quam dabat hostia, carne.
Cognatorum aliquis titulo ter consulis atque
Castrorum imperiis et dictatoris honore
Functus ad has epulas solito maturius ibat,
Erectum domito referens a monte ligonem.
Quum tremerent autem Fabios durumque Catonem
Et Scauros et Fabricios, postremo severos
Censoris mores etiam collega timeret,
Nemo inter curas et seria duxit habendum,
Qualis in Oceano fluctu testudo nataret,
Clarum Trojugenis factura et nobile fulcrum;
Sed nudo latere et parvis frons ærea lectis
Vile coronati caput ostendebat aselli,
Ad quod lascivi ludebant ruris alumni.
Tales ergo cibi, qualis domus atque supellex.
Tunc rudis et Graias mirari nescius artes
Urbibus eversis prædarum in parte reperta
Magnorum artificum frangebat pocula miles,
Ut phaleris gauderet equus cælataque cassis
Romuleæ simulacra feræ mansuescere jussæ
Imperii fato, geminos sub rupe Quirinos,
Ac nudam effigiem clipeo venientis et hasta
Pendentisque dei perituro ostenderet hosti.
Ponebant igitur Tusco farrata catino;
Argenti quod erat, solis fulgebat in armis.
Omnia tunc, quibus invideas, si lividulus sis.
Templorum quoque majestas præsentior et vox
Nocte fere media mediamque audita per urbem,
Litore ab Oceani Gallis venientibus et dis
Officium vatis peragentibus; his monuit nos,
Hanc rebus Latiis curam præstare solebat
Fictilis et nullo violatus Jupiter auro.
Illa domi natas nostraque ex arbore mensas
Tempora viderunt; hos lignum stabat ad usus,
Annosam si forte nucem dejecerat eurus.
At nunc divitibus cœnandi nulla voluptas,
Nil rhombus, nil dama sapit, putere videntur
Unguenta atque rosæ, latos nisi sustinet orbes
Grande ebur et magno sublimis pardus hiatu,

Dentibus ex illis, quos mittit porta Syenes
Et Mauri celeres et Mauro obscurior Indus,
Et quos deposuit Nabatæo bellua saltu,
Jam nimios capitique graves. Hinc surgit orexis,
Hinc stomacho vires; nam pes argenteus illis,
Annulus in digito quod ferreus. Ergo superbum
Convivam caveo, qui me sibi comparet et res
Despicit exiguas. Adeo nulla uncia nobis
Est eboris nec tessellæ nec calculus ex hac
Materia; quin ipsa manubria cultellorum
Ossea; non tamen his ulla umquam obsonia fiunt
Rancidula, aut ideo pejor gallina secatur.
Sed nec structor erit, cui cedere debeat omnis
Pergula, discipulus Trypheri doctoris, apud quem
Sumine cum magno lepus atque aper et pygargus
Et Scythicæ volucres et phœnicopterus ingens
Et Gætulus oryx hebeti lautissima ferro
Cæditur et tota sonat ulmea cœna Subura.
Nec frustum capreæ subducere nec latus Afræ
Novit avis noster tirunculus ac rudis omni
Tempore et exiguæ furtis imbutus ofellæ.
Plebeios calices et paucis assibus emptos
Porriget incultus puer atque a frigore tutus;
Non Phryx aut Lycius, [non a mangone petitus
Quisquam erit: in magno] quum posces, posce Latine.
Idem habitus cunctis, tonsi rectique capilli
Atque hodie tantum propter convivia pexi.
Pastoris duri hic est filius, ille bubulci.
Suspirat longo non visam tempore matrem,
Et casulam et notos tristis desiderat hædos,
Ingenui vultus puer ingenuique pudoris,
Quales esse decet, quos ardens purpura vestit.
* * * * *
* * * * *
* * * * *

Hic tibi vina dabit diffusa in montibus illis,
A quibus ipse venit, quorum sub vertice lusit;
Namque una atque eadem est vini patria atque ministri.
* * * * *
* * * * *
* * * * *
* * * * *

* * * * *
* * * * *
* * * * *
* * * * *
* * * * * 170
* * * * *
* * * * *
* * * * *
* * * * *
* * * * * 175
* * * * *
* * * * *
* * * * *

Nostra dabunt alios hodie convivia ludos:
Conditor Iliados cantabitur atque Maronis 180
Altisoni dubiam facientia carmina palmam.
Quid refert, tales versus qua voce legantur?
Sed nunc dilatis averte negotia curis
Et gratam requiem dona tibi, quando licebit
Per totum cessare diem; non fenoris ulla 185
Mentio nec, prima si luce egressa reverti
Nocte solet, tacito bilem tibi contrahat uxor.
* * * * *
* * * * *

Protinus ante meum quidquid dolet exue limen, 190
Pone domum et servos et quidquid frangitur illis
Aut perit; ingratos ante omnia pone sodales.
Interea Megalesiacæ spectacula mappæ
Idæum sollenne colunt, similisque triumpho
Præda caballorum prætor sedet ac, mihi pace 195
Immensæ nimiæque licet si dicere plebis,
Totam hodie Romam circus capit et fragor aurem
Percutit, eventum viridis quo colligo panni.
Nam si deficeret, mœstam attonitamque videres
Hanc urbem, veluti Cannarum in pulvere victis 200
Consulibus. Spectent juvenes, quos clamor et audax
Sponsio, quos cultæ decet assedisse puellæ;
Nostra bibat vernum contracta cuticula solem
Effugiatque togam. Jam nunc in balnea salva
Fronte licet vadas, quamquam solida hora supersit 205
Ad sextam. Facere hoc non possis quinque diebus
Continuis, quia sunt talis quoque tædia vitæ
Magna; voluptates commendat rarior usus.

SATIRA XII.

Natali, Corvine, die mihi dulcior hæc lux,
Qua festus promissa deis animalia cespes
Exspectat. Niveam reginæ ducimus agnam,
Par vellus dabitur pugnanti Gorgone Maura;
Sed procul extensum petulans quatit hostia funem
Tarpeio servata Jovi frontemque coruscat,
Quippe ferox vitulus, templis maturus et aræ
Spargendusque mero, quem jam pudet ubera matris
Ducere, qui vexat nascenti robora cornu.
Si res ampla domi similisque affectibus esset,
Pinguior Hispulla traheretur taurus et ipsa
Mole piger nec finitima nutritus in herba,
Læta sed ostendens Clitumni pascua sanguis
Iret et a grandi cervix ferienda ministro,
Ob reditum trepidantis adhuc horrendaque passi
Nuper et incolumem sese mirantis amici.
Nam præter pelagi casus, et fulminis ictus
Evasit: densæ cœlum abscondere tenebræ
Nube una subitusque antemnas impulit ignis.
Quum se quisque illo percussum crederet et mox
Attonitus nullum conferri posse putaret
Naufragium velis ardentibus. Omnia fiunt
Talia, tam graviter, si quando poetica surgit
Tempestas. Genus ecce aliud discriminis audi
Et miserere iterum, quamquam sint cetera sortis
Ejusdem pars dira quidem, sed cognita multis
Et quam votiva testantur fana tabella
Plurima; pictores quis nescit ab Iside pasci?
Accidit et nostro similis fortuna Catullo.
Quum plenus fluctu medius foret alveus et jam,
Alternum puppis latus evertentibus undis
Arboris incertæ, nullam prudentia cani
Rectoris conferret opem, decidere jactu
Cœpit cum ventis. * * *
* * * * * *
* * * * *
Fundite, quæ mea sunt, dicebat, cuncta, Catullus,
Præcipitare volens etiam pulcherrima, vestem

Purpuream, teneris quoque Mæcenatibus aptam,
Atque alias, quarum generosi graminis ipsum
Infecit natura pecus, sed et egregius fons
Viribus occultis et Bæticus adjuvat aer.
Ille nec argentum dubitabat mittere, lances
Parthenio factas, urnæ cratera capacem
Et dignum sitiente Pholo vel conjuge Fusci;
Adde et bascaudas et mille escaria, multum
Cælati, biberat quo callidus emptor Olynthi.
Sed quis nunc alius, qua mundi parte quis audet
Argento præferre caput rebusque salutem?
[Non propter vitam faciunt patrimonia quidam,
Sed vitio cæci propter patrimonia vivunt.]
Jactatur rerum utilium pars maxima, sed nec
Damna levant; tunc adversis urgentibus illuc
Recidit, ut malum ferro submitteret, ac se
Explicat angustum: discriminis ultima, quando
Præsidia afferimus navem factura minorem.
I nunc et ventis animam committe, dolato
Confisus ligno, digitis a morte remotus
Quatuor aut septem, si sit latissima tæda;
Mox cum reticulis et pane et ventre lagenæ
Aspice sumendas in tempestate secures.
Sed postquam jacuit planum mare, tempora postquam
Prospera vectoris fatumque valentius Euro
Et pelago, postquam Parcæ meliora benigna
Pensa manu ducunt hilares et staminis albi
Lanificæ, modica nec multum fortior aura
Ventus adest: inopi miserabilis arte cucurrit
Vestibus extensis et, quod superaverat unum,
Velo prora suo. Jam deficientibus austris
Spes vitæ cum sole redit; tunc gratus Iulo
Atque novercali sedes prælata Lavino
Conspicitur sublimis apex, cui candida nomen
Scrofa dedit, lætis Phrygibus mirabile sumen,
Et numquam visis triginta clara mamillis.
Tandem intrat positas inclusa per æquora moles
Tyrrhenamque Pharon porrectaque brachia rursum,
Quæ pelago occurrunt medio longeque relinquunt
Italiam (non sic igitur mirabere portus,
Quos natura dedit); sed trunca puppe magister
Interiora petit Baianæ pervia cymbæ,

Tuti stagna sinus, gaudent ubi vertice raso
Garrula securi narrare pericula nautæ.
Ite igitur, pueri, linguis animisque faventes,
Sertaque delubris et farra imponite cultris
Ac molles ornate focos glebamque virentem!
Jam sequar et sacro, quod præstat, rite peracto
Inde domum repetam, graciles ubi parva coronas
Accipiunt fragili simulacra nitentia cera.
Hic nostrum placabo Jovem Laribusque paternis
Tura dabo atque omnes violæ jactabo colores.
Cuncta nitent; longos erexit janua ramos
Et matutinis operatur festa lucernis.
Nec suspecta tibi sint hæc, Corvine: Catullus,
Pro cujus reditu tot pono altaria, parvos
Tres habet heredes. Libet exspectare, quis ægram
Et claudentem oculos gallinam impendat amico
Tam sterili; verum hæc nimia est impensa: coturnix
Nulla umquam pro patre cadet. Sentire calorem
Si cœpit locuples Gallitta et Paccius orbi,
Legitime fixis vestitur tota libellis
Porticus: exsistunt qui promittant hecatomben;
Quatenus hic non sunt nec venales elephanti,
Nec Latio aut usquam sub nostro sidere talis
Bellua concipitur, sed furva gente petita
Arboribus Rutulis et Turni pascitur agro,
Cæsaris armentum, nulli servire paratum
Privato; siquidem Tyrio parere solebant
Hannibali et nostris ducibus regique Molosso
Horum majores ac dorso ferre cohortes
Partem aliquam bellique et euntem in prœlia turrem.
Nulla igitur mora per Novium, mora nulla per Histrum
Pacuvium, quin illud ebur ducatur ad aras
Et cadat ante Lares Gallittæ, victima sola
Tantis digna deis et captatoribus horum.
Alter enim, si concedas mactare, vovebit
De grege servorum magna aut pulcherrima quæque
Corpora, vel pueris et frontibus ancillarum
Imponet vittas, et si qua est nubilis illi
Iphigenia domi, dabit hanc altaribus, etsi
Non sperat tragicæ furtiva piacula cervæ.
Laudo meum civem, nec comparo testamento
Mille rates; nam si Libitinam evaserit æger,

Delebit tabulas, inclusus carcere nassæ,
Post meritum sane mirandum, atque omnia soli
Forsan Pacuvio breviter dabit, ille superbus
Incedet victis rivalibus. Ergo vides quam
Grande operæ pretium faciat jugulata Mycenis.
Vivat Pacuvius, quæso, vel Nestora totum;
Possideat, quantum rapuit Nero; montibus aurum
Exæquet; nec amet quemquam, nec ametur ab ullo.

D JUNII JUVENALIS SATIRARUM LIBER QUINTUS.

SATIRA XIII.

Exemplo quodcumque malo committitur, ipsi
Displicet auctori. Prima est hæc ultio, quod se
Judice nemo nocens absolvitur, improba quamvis
Gratia fallaci prætoris vicerit urna.
Quid sentire putas omnes, Calvine, recenti
De scelere et fidei violatæ crimine? sed nec
Tam tenuis census tibi contigit, ut mediocris
Jacturæ te mergat onus, nec rara videmus,
Quæ pateris; casus multis hic cognitus ac jam
Tritus et e medio fortunæ ductus acervo.
Ponamus nimios gemitus; flagrantior æquo
Non debet dolor esse viri, nec vulnere major.
Tu quamvis levium minimam exiguamque malorum
Particulam vix ferre potes, spumantibus ardens
Visceribus, sacrum tibi quod non reddat amicus
Depositum. Stupet hæc, qui jam post terga reliquit
Sexaginta annos, Fonteio consule natus:
An nihil in melius tot rerum proficit usu?
Magna quidem, sacris quæ dat præcepta libellis,
Victrix fortunæ sapientia; ducimus autem
Hos quoque felices, qui ferre incommoda vitæ
Nec jactare jugum vita didicere magistra.
Quæ tam festa dies, ut cesset prodere furens,
Perfidiam, fraudes, atque omni ex crimine lucrum
Quæsitum et partos gladio vel pyxide nummos?
Rari quippe boni, numero vix sunt totidem quot
Thebarum portæ vel divitis ostia Nili.
Nona ætas agitur pejoraque secula ferri
Temporibus, quorum sceleri non invenit ipsa

Nomen et a nullo posuit natura metallo ;
Nos hominum divumque fidem clamore ciemus,
Quanto Fæsidium laudat vocalis agentem
Sportula. Dic, senior bulla dignissime, nescis,
Quas habeat veneres aliena pecunia ? nescis,
Quem tua simplicitas risum vulgo moveat, quum
Exigis a quoquam, ne pejeret et putet ullis
Esse aliquod numen templis aræque rubenti ?
Quondam hoc indigenæ vivebant more, priusquam
Sumeret agrestem posito diademate falcem
Saturnus fugiens, tunc, quum virgunçula Juno
Et privatus adhuc Idæis Jupiter antris,
Nulla super nubes convivia cœlicolarum,
Nec puer Iliacus, formosa nec Herculis uxor
Ad cyathos et jam siccato nectare tergens
Brachia Vulcanus Liparæa nigra taberna.
Prandebat sibi quisque deus, nec turba deorum
Talis ut est hodie, contentaque sidera paucis
Numinibus miserum urgebant Atlanta minori
Pondere ; nondum aliquis sortitus triste profundi
Imperium aut Sicula torvus cum conjuge Pluton,
Nec rota nec furiæ nec saxum aut vulturis atri
Pœna, sed infernis hilares sine regibus umbræ.
Improbitas illo fuit admirabilis ævo,
Credebant quo grande nefas et morte piandum,
Si juvenis vetulo non assurrexerat et si
Barbato cuicumque puer, licet ipse videret
Plura domi fraga et majores glandis acervos.
Tam venerabile erat præcedere quattuor annis,
Primaque par adeo sacræ lanugo senectæ !
Nunc, si depositum non infitietur amicus,
Si reddat veterem cum tota ærugine follem,
Prodigiosa fides et Tuscis digna libellis,
Quæque coronata lustrari debeat agna.
Egregium sanctumque virum si cerno, bimembri
Hoc monstrum puero vel mirandis sub aratro
Piscibus inventis et fetæ comparo mulæ,
Sollicitus, tamquam lapides effuderit imber
Examenque apium longa consederit uva
Culmine delubri, tamquam in mare fluxerit amnis
Gurgitibus miris et lactis vertice torrens.
Intercepta decem quereris sestertia fraude

Sacrilega? quid si bis centum perdidit alter
Hoc arcana modo? majorem tertius illa
Summam, quam patulæ vix ceperat angulus arcæ?
Tam facile et pronum est superos contemnere testes,
Si mortalis idem nemo sciat! Aspice, quanta
Voce neget, quæ sit ficti constantia vultus:
Per Solis radios Tarpeiaque fulmina jurat
Et Martis frameam et Cirrhæi spicula vatis,
Per calamos venatricis pharetramque puellæ,
Perque tuum, pater Ægæi Neptune, tridentem;
Addit et Herculeos arcus hastamque Minervæ et
Quidquid habent telorum armamentaria cœli.
Si vero et pater est, comedam, inquit, flebile nati
Sinciput elixi Pharioque madentis aceto.
Sunt in fortunæ qui casibus omnia ponant
Et nullo credant mundum rectore moveri,
Natura volvente vices et lucis et anni,
Atque ideo intrepidi quæcumque altaria tangunt.
Est alius metuens, ne crimen pœna sequatur;
Hic putat esse deos et pejerat, atque ita secum:
Decernat, quodcumque volet, de corpore nostro
Isis et irato feriat mea lumina sistro,
Dummodo vel cæcus teneam quos abnego nummos.
Et phthisis et vomicæ putres et dimidium crus
Sunt tanti; pauper locupletem optare podagram
Nec dubitet Ladas, si non eget Anticyra nec
Archigene; quid enim velocis gloria plantæ
Præstat et esuriens Pisææ ramus olivæ?
Ut sit magna, tamen certe lenta ira deorum est:
Si curant igitur cunctos punire nocentes,
Quando ad me venient? Sed et exorabile numen
Fortasse experiar; solet his ignoscere; multi
Committunt eadem diverso crimina fato;
Ille crucem sceleris pretium tulit, hic diadema.
Sic animum diræ trepidum formidine culpæ
Confirmat; tunc te sacra ad delubra vocantem
Præcedit, trahere immo ultro ac vexare paratus.
Nam quum magna malæ superest audacia causæ,
Creditur a multis fiducia. Mimum agit ille,
Urbani qualem fugitivus scurra Catulli.
Tu miser exclamas, ut Stentora vincere possis,
Vel potius quantum Gradivus Homericus: Audis,

Jupiter, hæc, nec labra moves, quum mittere vocem
Debueris vel marmoreus vel aeneus? aut cur
In carbone tuo charta pia tura soluta
Ponimus et sectum vituli jecur albaque porci
Omenta? ut video, nullum discrimen habendum est
Effigies inter vestras statuamque Vagelli.
Accipe, quæ contra valeat solatia ferre
Et qui nec Cynicos, nec Stoica dogmata legit
A Cynicis tunica distantia, non Epicurum
Suspicit exigui lætum plantaribus horti.
Curentur dubii medicis majoribus ægri,
Tu venam vel discipulo committe Philippi.
Si nullum in terris tam detestabile factum
Ostendis, taceo, nec pugnis cædere pectus
Te veto nec plana faciem contundere palma;
Quandoquidem accepto claudenda est janua damno,
Et majore domus gemitu, majore tumultu
Planguntur nummi, quam funera. Nemo dolorem
Fingit in hoc casu, vestem diducere summam
Contentus, vexare oculos humore coacto:
Ploratur lacrimis amissa pecunia veris.
Sed si cuncta vides simili fora plena querella,
Si decies lectis diversa parte tabellis
Vana supervacui dicunt chirographa ligni,
Arguit ipsorum quos littera gemmaque princeps
Sardonychum, loculis quæ custoditur eburnis:
Ten', o delicias! extra communia censes
Ponendum, quia tu gallinæ filius albæ,
Nos viles pulli, nati infelicibus ovis?
Rem pateris modicam et mediocri bile ferendam,
Si flectas oculos majora ad crimina. Confer
Conductum latronem, incendia sulphure cœpta
Atque dolo, primos quum janua colligit ignes;
Confer et hos, veteris qui tollunt grandia templi
Pocula adorandæ robiginis et populorum
Dona vel antiquo positas a rege coronas.
Hæc ibi si non sunt, minor exstat sacrilegus, qui
Radat inaurati femur Herculis et faciem ipsam
Neptuni, qui bracteolam de Castore ducat;
An dubitet, solitus totum conflare Tonantem?
Confer et artifices mercatoremque veneni
Et deducendum corio bovis in mare, cum quo

Clauditur adversis innoxia simia fatis.—
Hæc quota pars scelerum, quæ custos Gallicus urbis
Usque a lucifero, donec lux occidat, audit?
Humani generis mores tibi nosse volenti
Sufficit una domus; paucos consume dies, et
Dicere te miserum, postquam illinc veneris, aude.
Quis tumidum guttur miratur in Alpibus? aut quis
In Meroe crasso majorem infante mamillam?
Cærula quis stupuit Germani lumina, flavam
Cæsariem et madido torquentem cornua cirro?
Nempe quod hæc illis natura est omnibus una.
Ad subitas Thracum volucres nubemque sonoram
Pygmæus parvis currit bellator in armis,
Mox impar hosti raptusque per aera curvis
Unguibus a sæva fertur grue: si videas hoc
Gentibus in nostris, risu quatiare; sed illic,
Quamquam eadem assidue spectentur prœlia, ridet
Nemo, ubi tota cohors pede non est altior uno.
Nullane perjuri capitis fraudisque nefandæ
Pœna erit?—Abreptum crede hunc graviore catena
Protinus et nostro (quid plus velit ira?) necari
Arbitrio; manet illa tamen jactura, nec umquam
Depositum tibi sospes erit, sed corpore trunco
Invidiosa dabit minimus solatia sanguis.—
At vindicta bonum vita jucundius ipsa.—
Nempe hoc indocti, quorum prœcordia nullis
Interdum aut levibus videas flagrantia causis:
Quantulacumque adeo est occasio, sufficit iræ.
Chrysippus non dicet idem nec mite Thaletis
Ingenium dulcique senex vicinus Hymetto,
Qui partem acceptæ sæva inter vincla cicutæ
Accusatori nollet dare. Plurima felix
Paulatim vitia atque errores exuit omnes,
Prima docet rectum sapientia; quippe minuti
Semper et infirmi est animi exiguique voluptas
Ultio: continuo sic collige, quod vindicta
Nemo magis gaudet, quam femina. Cur tamen hos tu
Evasisse putes, quos diri conscia facti
Mens habet attonitos et surdo verbere cædit
Occultum quatiente animo tortore flagellum?
Pœna autem vehemens ac multo sævior illis,
Quas et Cædicius gravis invenit et Rhadamanthus,

Nocte dieque suum gestare in pectore testem.
Spartano cuidam respondit Pythia vates,
Haud impunitum quondam fore, quod dubitaret
Depositum retinere et fraudem jure tueri
Jurando: quærebat enim, quæ numinis esset
Mens, et an hoc illi facinus suaderet Apollo?
Reddidit ergo metu, non moribus; et tamen omnem
Vocem adyti dignam templo veramque probavit,
Exstinctus tota pariter cum prole domoque
Et quamvis longa deductis gente propinquis.
Has patitur pœnas peccandi sola voluntas;
Nam scelus intra se tacitum qui cogitat ullum,
Facti crimen habet. Cedo, si conata peregit?
Perpetua anxietas nec mensæ tempore cessat,
Faucibus ut morbo siccis interque molares
Difficili crescente cibo; sed vina misellus
Exspuit, Albani veteris pretiosa senectus
Displicet; ostendas melius, densissima ruga
Cogitur in frontem, velut acri ducta Falerno.
Nocte brevem si forte indulsit cura soporem
Et toto versata toro jam membra quiescunt,
Continuo templum et violati numinis aras
Et, quod præcipuis mentem sudoribus urget,
Te videt in somnis; tua sacra et major imago
Humana turbat pavidum cogitque fateri.
Hi sunt, qui trepidant et ad omnia fulgura pallent,
Quum tonat, exanimes primo quoque murmure cœli;
Non quasi fortuitus nec ventorum rabie, sed
Iratus cadat in terras et judicat ignis.
Illa nihil nocuit: cura graviore timetur
Proxima tempestas, velut hoc dilata sereno.
Præterea lateris vigili cum febre dolorem
Si cœpere pati, missum ad sua corpora morbum
Infesto credunt a numine; saxa deorum
Hæc et tela putant. Pecudem spondere sacello
Balantem et Laribus cristam promittere galli
Non audent; quid enim sperare nocentibus ægris
Concessum? vel quæ non dignior hostia vita?
Mobilis et varia est ferme natura malorum.
Quum scelus admittunt, superest constantia; quid fas
Atque nefas, tandem incipiunt sentire peractis
Criminibus. Tamen ad mores natura recurrit

Damnatos, fixa et mutari nescia. Nam quis
Peccandi finem posuit sibi? quando recepit
Ejectum semel attrita de fronte ruborem?
Quisnam hominum est, quem tu contentum videris uno
Flagitio? dabit in laqueum vestigia noster
Perfidus et nigri patietur carceris uncum
Aut maris Ægæi rupem scopulosque frequentes
Exulibus magnis. Pœna gaudebis amara
Nominis invisi, tandemque fatebere lætus,
Nec surdum nec Tiresian quemquam esse deorum.

SATIRA XIV.

Plurima sunt, Fuscine, et fama digna sinistra
Et nitidis maculam hæsuram figentia rebus,
Quæ monstrant ipsi pueris traduntque parentes.
Si damnosa senem juvat alea, ludit et heres
Bullatus parvoque eadem movet arma fritillo.
Nec melius de se cuiquam sperare propinquo
Concedet juvenis, qui radere tubera terræ,
Boletum condire et eodem jure natantes
Mergere ficedulas didicit, nebulone parente
Et cana monstrante gula: quum septimus annus
Transierit puero, nondum omni dente renato,
Barbatos licet admoveas mille inde magistros,
Hinc todidem, cupiet lauto cœnare paratu
Semper et a magna non degenerare culina.
Mitem animum et mores modicis erroribus æquos
Præcipit, atque animas servorum et corpora nostra
Materia constare putat paribusque elementis,
An sævire docet Rutilus, qui gaudet acerbo
Plagarum strepitu, et nullam Sirena flagellis
Comparat, Antiphates trepidi laris ac Polyphemus,
Tunc felix, quoties aliquis tortore vocato
Uritur ardenti duo propter lintea ferro?
Quid suadet juveni lætus stridore catenæ,
Quem mire afficiunt inscripta ergastula, carcer?
Rusticus exspectas, ut non sit adultera Largæ
Filia, quæ numquam maternos dicere mœchos
Tam cito nec tanto poterit contexere cursu,

Ut non ter decies respiret? conscia matri
Virgo fuit; ceras nunc hac dictante pusillas
Implet et ad mœchum dat eisdem ferre cinædis.
Sic natura jubet: velocius et citius nos
Corrumpunt vitiorum exempla, domestica magnis
Quum subeunt animos auctoribus. Unus et alter
Forsitan hæc spernant juvenes, quibus arte benigna
Et meliore luto finxit præcordia Titan:
Sed reliquos fugienda patrum vestigia ducunt
Et monstrata diu veteris trahit orbita culpæ.
Abstineas igitur damnandis; hujus enim vel
Una potens ratio est, ne crimina nostra sequantur
Ex nobis geniti, quoniam dociles imitandis
Turpibus ac pravis omnes sumus; et Catilinam
Quocumque in populo videas, quocumque sub axe,
Sed nec Brutus erit, Bruti nec avunculus usquam.
Nil dictu fœdum visuque hæc limina tangat,
Intra quæ pater est; procul, ah procul inde puellæ
Lenonum et cantus pernoctantis parasiti!
Maxima debetur puero reverentia: si quid
Turpe paras, nec tu pueri contempseris annos.
Sed peccaturo obstet tibi filius infans.
Nam si quid dignum censoris fecerit ira
Quandoque et similem tibi se non corpore tantum
Nec vultu dederit, morum quoque filius, et qui
Omnia deterius tua per vestigia peccet,
Corripies nimirum et castigabis acerbo
Clamore aut post hæc tabulas mutare parabis:
Unde tibi frontem libertatemque parentis,
Quum facias pejora senex, vacuumque cerebro
Jam pridem caput hoc ventosa cucurbita quærat?
Hospite venturo, cessabit nemo tuorum.
Verre pavimentum, nitidas ostende columnas,
Arida cum tota descendat aranea tela,
Hic leve argentum, vasa aspera tergeat alter:
Vox domini furit instantis virgamque tenentis.
Ergo miser trepidas, ne stercore fœda canino
Atria displiceant oculis venientis amici,
Ne perfusa luto sit porticus; et tamen uno
Semodio scobis hæc emendat servulus unus:
Illud non agitas, ut sanctam filius omni
Aspiciat sine labe domum vitioque carentem?

Gratum est, quod patriæ civem populoque dedisti,
Si facis ut patriæ sit idoneus, utilis agris,
Utilis et bellorum et pacis rebus agendis.
Plurimum enim intererit, quibus artibus et quibus hunc tu
Moribus instituas. Serpente ciconia pullos
Nutrit et inventa per devia rura lacerta:
Illi eadem sumptis quærunt animalia pinnis.
Vultur jumento et canibus crucibusque relictis
Ad fetus properat partemque cadaveris affert:
Hic est ergo cibus magni quoque vulturis et se
Pascentis, propria quum jam facit arbore nidos.
Sed leporem aut capream famulæ Jovis et generosæ
In saltu venantur aves; hinc præda cubili
Ponitur: inde autem quum se matura levabit
Progenies, stimulante fame festinat ad illam,
Quam primum prædam rupto gustaverat ovo.
Ædificator erat Cretonius et modo curvo
Litore Caietæ, summa nunc Tiburis arce
Nunc Prænestinis in montibus alta parabat
Culmina villarum Græcis longeque petitis
Marmoribus, vincens Fortunæ atque Herculis ædem,
Ut spado vincebat Capitolia nostra Posides.
Dum sic ergo habitat Cretonius, imminuit rem,
Fregit opes; nec parva tamen mensura relictæ
Partis erat: totam hanc turbavit filius amens,
Dum meliore novas attollit marmore villas.
Quidam, sortiti metuentem sabbata patrem
Nil præter nubes et cœli numen adorant,
Nec distare putant humana carne suillam,
Qua pater abstinuit; mox et præputia ponunt.
Romanas autem soliti contemnere leges
Judaicum ediscunt et servant ac metuunt jus,
Tradidit arcano quodcumque volumine Moses,
Non monstrare vias eadem nisi sacra colenti,
Quæsitum ad fontem solos deducere verpos.
Sed pater in causa, cui septima quæque fuit lux
Ignava et partem vitæ non attigit ullam. —
Sponte tamen juvenes imitantur cetera: solam
Inviti quoque avaritiam exercere jubentur.
Fallit enim vitium specie virtutis et umbra,
Quum sit triste habitu vultuque et veste severum.
Nec dubie tamquam frugi laudetur avarus,

Tamquam parcus homo et rerum tutela suarum
Certa magis, quam si fortunas servet easdem
Hesperidum serpens aut Ponticus. Adde quod hunc, de
Quo loquor, egregium populus putat adquirendi
Artificem; quippe his crescunt patrimonia fabris.
Sed crescunt quocumque modo, majoraque fiunt
Incude assidua semperque ardente camino.
Et pater ergo animi felices credit avaros,
Qui miratur opes, qui nulla exempla beati
Pauperis esse putant; juvenes hortatur, ut illam
Ire viam pergant et eidem incumbere sectæ.
Sunt quædam vitiorum elementa: his protinus illos
Imbuit et cogit minimas ediscere sordes.
Mox adquirendi docet insatiabile votum.
Servorum ventres modio castigat iniquo,
Ipse quoque esuriens; neque enim omnia sustinet umquam
Mucida cærulei panis consumere frusta,
Hesternum solitus medio servare minutal
Septembri, nec non differre in tempora cœnæ
Alterius conchem æstivi cum parte lacerti
Signatam vel dimidio putrique siluro,
Filaque sectivi numerata includere porri:
Invitatus ad hæc aliquis de ponte negabit.
Sed quo divitias hæc per tormenta coactas,
Quum furor haud dubius, quum sit manifesta phrenesis,
Ut locuples moriaris, egentis vivere fato?
Interea pleno quum turget sacculus ore,
Crescit amor nummi, quantum ipsa pecunia crescit,
Et minus hanc optat qui non habet. Ergo paratur
Altera villa tibi, quum rus non sufficit unum,
Et proferre libet fines, majorque videtur
Et melior vicina seges: mercaris et hanc et
Arbusta et densa montem qui canet oliva.
Quorum si pretio dominus non vincitur ullo,
Nocte boves macri lassoque famelica collo
Jumenta ad virides hujus mittentur aristas;
Nec prius inde domum, quam tota novalia sævos
In ventres abeant, ut credas falcibus actum.
Dicere vix possis, quam multi talia plorent,
Et quot venales injuria fecerit agros.
Sed qui sermones, quam fœdæ buccina famæ!—
Quid nocet hæc? inquit; tunicam mihi malo lupini,

Quam si me toto laudet vicinia pago
Exigui ruris paucissima farra secantem.—
Scilicet et morbis et debilitate carebis,
Et luctum et curam effugies, et tempora vitæ
Longa tibi posthac fato meliore dabuntur,
Si tantum culti solus possederis agri,
Quantum sub Tatio populus Romanus arabat.
Mox etiam fractis ætate ac Punica passis
Prœlia vel Pyrrhum immanem gladiosque Molossos
Tandem pro multis vix jugera bina dabantur
Vulneribus: merces hæc sanguinis atque laboris
Nullis visa umquam meritis minor, aut ingratæ
Curta fides patriæ. Saturabat glebula talis
Patrem ipsum turbamque casæ, qua feta jacebat
Uxor et infantes ludebant quattuor, unus
Vernula, tres domini; sed magnis fratribus horum
A scrobe vel sulco redeuntibus altera cœna
Amplior et grandes fumabant pultibus ollæ.
Nunc modus hic agri nostro non sufficit horto.
Inde fere scelerum causæ; nec plura venena
Miscuit aut ferro grassatur sæpius ullum
Humanæ mentis vitium, quam sæva cupido
Immodici census. Nam dives qui fieri vult,
Et cito vult fieri; sed quæ reverentia legum,
Quis metus aut pudor est umquam properantis avari?
Vivite contenti casulis et collibus istis,
O pueri! Marsus dicebat et Hernicus olim
Vestinusque senex: panem quæramus aratro,
Qui satis est mensis; laudant hoc numina ruris,
Quorum ope et auxilio gratæ post munus aristæ
Contingunt homini veteris fastidia quercus.
Nil vetitum fecisse volet, quem non pudet alto
Per glaciem perone tegi, qui summovet euros
Pellibus inversis; peregrina ignotaque nobis
Ad scelus atque nefas, quæcumque est, purpura ducit.
Hæc illi veteres præcepta minoribus: at nunc
Post finem autumni media de nocte supinum
Clamosus juvenem pater excitat: Accipe ceras,
Scribe, puer, vigila, causas age, perlege rubras
Majorum leges aut vitem posce libello. —
Sed caput intactum buxo naresque pilosas
Annotet et grandes miretur Lælius alas.

Dirue Maurorum attegias, castella Brigantum,
Ut locupletem aquilam tibi sexagesimus annus
Afferat; aut, longos castrorum ferre labores
Si piget et trepidum solvunt tibi cornua ventrem
Cum lituis audita, pares quod vendere possis
Pluris dimidio, nec te fastidia mercis
Ullius subeant ablegandæ Tiberim ultra,
Neu credas ponendum aliquid discriminis inter
Unguenta et corium. Lucri bonus est odor ex re
Qualibet: illa tuo sententia semper in ore
Versetur, dis atque ipso Jove digna poeta.
Unde habeas, quærit nemo, sed oportet habere:
Hoc monstrant vetulæ pueris repentibus assæ,
Hoc discunt omnes ante alpha et beta puellæ.—
Talibus instantem monitis quemcumque parentem
Sic possem affari: Dic, o vanissime, quis te
Festinare jubet? meliorem præsto magistro
Discipulum. Securus abi; vinceris, ut Ajax
Præteriit Telamonem, ut Pelea vicit Achilles.
Parcendum est teneris: nondum implevere medullas
Maturæ mala nequitiæ; ast quum pectere barbam
Cœperit et longi mucronem admittere cultri,
Falsus erit testis, vendet perjuria summa
Exigua et Cereris tangens aramque pedemque.
Elatam jam crede nurum, si limina vestra
Mortifera cum dote subit: quibus illa premetur
Per somnum digitis! nam quæ terraque marique
Adquirenda putas, brevior via conferet illi.
Nullus enim magni sceleris labor. Hæc ego numquam
Mandavi, dices olim, nec talia suasi;
Mentis causa malæ tamen est et origo penes te.
Nam quisquis magni census præcepit amorem,
Et lævo monitu pueros producit avaros,
[Et qui per fraudes patrimonia conduplicare,]
Dat libertatem et totas effundit habenas
Curriculo; quem si revoces, subsistere nescit
Et te contempto rapitur metisque relictis.
Nemo satis credit tantum delinquere, quantum
Permittas; adeo indulgent sibi latius ipsi.
Quum dicis juveni stultum, qui donet amico,
Qui paupertatem levet attollatque propinqui,
Et spoliare doces et circumscribere et omni

Crimine divitias adquirere, quarum amor in te
Quantus erat patriæ Deciorum in pectore, quantum
Dilexit Thebas, si Græcia vera, Menœceus;
In quorum sulcis legiones dentibus anguis
Cum clipeis nascuntur et horrida bella capessunt
Continuo, tamquam et tubicen surrexerit una.
Ergo ignem, cujus scintillas ipse dedisti,
Flagrantem late et rapientem cuncta videbis,
Nec tibi parcetur misero, trepidumque magistrum
In cavea magno fremitu leo tollet alumnus.
Nota mathematicis genesis tua; sed grave tardas
Exspectare colus: morieris stamine nondum
Abrupto. Jam nunc obstas et vota moraris,
Jam torquet juvenem longa et cervina senectus.
Ocius Archigenen quære atque eme quod Mithridates
Composuit, si vis aliam decerpere ficum
Atque alias tractare rosas. Medicamen habendum est,
Sorbere ante cibum quod debeat et pater et rex.
Monstro voluptatem egregiam, cui nulla theatra,
Nulla æquare queas prætoris pulpita lauti:
Si spectes, quanto capitis discrimine constent
Incrementa domus, ærata multus in arca
Fiscus et ad vigilem ponendi Castora nummi,
Ex quo Mars ultor galeam quoque perdidit et res
Non potuit servare suas. Ergo omnia Floræ
Et Cereris licet et Cybeles aulæa relinquas;
Tanto majores humana negotia ludi.
An magis oblectant animum jactata petauro
Corpora quique solet rectum descendere funem,
Quam tu, Corycia semper qui puppe moraris
Atque habitas, coro semper tollendus et austro,
[Perditus ac vilis sacci mercator olentis,]
Qui gaudes pingue antiquæ de litore Cretæ
Passum et municipes Jovis advexisse lagenas?
Hic tamen ancipiti figens vestigia planta
Victum illa mercede parat brumamque famemque
Illa reste cavet: tu propter mille talenta
Et centum villas temerarius. Aspice portus
Et plenum magnis trabibus mare: plus hominum est jam
In pelago; veniet classis, quocumque vocarit
Spes lucri, nec Carpathium Gætulaque tantum
Æquora transiliet, sed longe Calpe relicta

Audiet Herculeo stridentem gurgite solem.
Grande operæ pretium est, ut tenso folle reverti
Inde domum possis tumidaque superbus aluta
Oceani monstra et juvenes vidisse marinos.
Non unus mentes agitat furor: ille sororis
In manibus vultu Eumenidum terretur et igni:
Hic bove percusso mugire Agamemnona credit
Aut Ithacum; parcat tunicis licet atque lacernis,
Curatoris eget, qui navem mercibus implet
Ad summum latus et tabula distinguitur unda,
Quum sit causa mali tanti et discriminis hujus
Concisum argentum in titulos faciesque minutas.
Occurrunt nubes et fulgura: Solvite funem,
Frumenti dominus clamat piperisve coempti,
Nil color hic cœli, nil fascia nigra minatur;
Æstivum tonat.—Infelix hac forsitan ipsa
Nocte cadit fractis trabibus, fluctuque premetur
Obrutus et zonam læva morsuque tenebit.
Sed cujus votis modo non suffecerat aurum,
Quod Tagus et rutila volvit Pactolus arena,
Frigida sufficient velantes inguina panni
Exiguusque cibus, mersa rate naufragus assem
Dum rogat et picta se tempestate tuetur.
Tantis parta malis cura majore metuque
Servantur. Misera est magni custodia census!
Dispositis prædives hamis vigilare cohortem
Servorum noctu Licinus jubet, attonitus pro
Electro signisque suis Phrygiaque columna
Atque ebore et lata testudine. Dolia nudi
Non ardent Cynici; si fregeris, altera fiet
Cras domus, atque eadem plumbo commissa manebit.
Sensit Alexander, testa quum vidit in illa
Magnum habitatorem, quanto felicior hic, qui
Nil cuperet, quam qui totum sibi posceret orbem,
Passurus gestis æquanda pericula rebus.
Nullum numen abest, si sit prudentia; nos te,
Nos facimus, Fortuna, deam. Mensura tamen quæ
Sufficiat census, si quis me consulat, edam:
In quantum sitis atque fames et frigora poscunt,
Quantum, Epicure, tibi parvis suffecit in hortis,
Quantum Socratici ceperunt ante penates.
Numquam aliud natura, aliud sapientia dicit.

Acribus exemplis videor te claudere? misce
Ergo aliquid nostris de moribus: effice summam,
Bis septem ordinibus quam lex dignatur Othonis.
Hæc quoque si rugam trahit extenditque labellum;
Sume duos equites, fac tertia quadringenta.
Si nondum implevi gremium, si panditur ultra,
Nec Crœsi fortuna umquam, nec Persica regna
Sufficient animo, nec divitiæ Narcissi,
Indulsit Cæsar cui Claudius omnia, cujus
Paruit imperiis, uxorem occidere jussus.

SATIRA XV.

Quis nescit, Volusi Bithynice, qualia demens
Ægyptus portenta colat? crocodilon adorat
Pars hæc, illa pavet saturam serpentibus ibin.
Effigies sacri nitet aurea cercopitheci,
Dimidio magicæ resonant ubi Memnone chordæ
Atque vetus Thebe centum jacet obruta portis.
Illic æluros, hic piscem fluminis, illic
Oppida tota canem venerantur, nemo Dianam.
Porrum et cæpe nefas violare et frangere morsu:
O sanctas gentes, quibus hæc nascuntur in hortis
Numina! Lanatis animalibus abstinet omnis
Mensa, nefas illic fetum jugulare capellæ:
Carnibus humanis vesci licet. Attonito quum
Tale super cœnam facinus narraret Ulixes
Alcinoo, bilem aut risum fortasse quibusdam
Moverat, ut mendax aretalogus: In mare nemo
Hunc abicit, sæva dignum veraque Charybdi,
Fingentem immanes Læstrygonas atque Cyclopas?
Nam citius Scyllam vel concurrentia saxa
Cyaneis plenos et tempestatibus utres
Crediderim aut tenui percussum verbere Circes
Et cum remigibus grunnisse Elpenora porcis:
Tam vacui capitis populum Phæaca putavit?—
Sic aliquis merito nondum ebrius et minimum qui
De Corcyræa temetum duxerat urna;
Solus enim hæc Ithacus nullo sub teste canebat.
Nos miranda quidem, sed nuper consule Iunco

Gesta super calidæ referemus mœnia Copti,
Nos vulgi scelus et cunctis graviora cothurnis.
Nam scelus a Pyrrha quamquam omnia syrmata volvas,
Nullus apud tragicos populus facit; accipe, nostro
Dira quod exemplum feritas produxerit ævo.
Inter finitimos vetus atque antiqua simultas,
Immortale odium et numquam sanabile vulnus
Ardet adhuc, Ombos et Tentyra. Summus utrimque
Inde furor vulgo, quod numina vicinorum
Odit uterque locus, quum solos credat habendos
Esse deos, quos ipse colit. Sed tempore festo
Alterius populi rapienda occasio cunctis
Visa inimicorum primoribus ac ducibus, ne
Lætum hilaremque diem, ne magnæ gaudia cœnæ
Sentirent, positis ad templa et compita mensis
Pervigilique toro, quem nocte ac luce jacentem
Septimus interdum sol invenit. Horrida sane
Ægyptus, sed luxuria, quantum ipse notavi,
Barbara famoso non cedit turba Canopo.
Adde, quod et facilis victoria de madidis et
Blæsis atque mero titubantibus: inde virorum
Saltatus nigro tibicine, qualiacumque
Unguenta et flores multæque in fronte coronæ;
Hinc jejunum odium. Sed jurgia prima sonare
Incipiunt animis ardentibus, hæc tuba rixæ;
Dein clamore pari concurritur, et vice teli
Sævit nuda manus; paucæ sine vulnere malæ,
Vix cuiquam aut nulli toto certamine nasus
Integer, aspiceres jam cuncta per agmina vultus
Dimidios, alias facies et hiantia ruptis
Ossa genis, plenos oculorum sanguine pugnos.
Ludere se credunt ipsi tamen et pueriles
Exercere acies, quod nulla cadavera calcent;
Et sane quo tot rixantis millia turbæ,
Si vivunt omnes? ergo acrior impetus, et jam
Saxa inclinatis per humum quæsita lacertis
Incipiunt torquere, domestica seditioni
Tela, nec hunc lapidem, quales et Turnus et Ajax,
Vel quo Tydides percussit pondere coxam
Æneæ, sed quem valeant emittere dextræ
Illis dissimiles et nostro tempore natæ.
Nam genus hoc vivo jam decrescebat Homero;

Terra malos homines nunc educat atque pusillos.
Ergo deus, quicumque aspexit, ridet et odit.
A deverticulo repetatur fabula. Postquam,
Subsidiis aucti, pars altera promere ferrum
Audet et infestis pugnam instaurare sagittis:
Terga fuga celeri præstant, instantibus Ombis,
Qui vicina colunt umbrosæ Tentyra palmæ.
Labitur hinc quidam, nimia formidine cursum
Præcipitans, capiturque; ast illum in plurima sectum
Frusta et particulas, ut multis mortuus unus
Sufficeret, totum corrosis ossibus edit
Victrix turba, nec ardenti decoxit aeno
Aut veribus; longum usque adeo tardumque putavit
Exspectare focos, contenta cadavere crudo.
Hic gaudere libet, quod non violaverit ignem,
Quem summa cœli raptum de parte Prometheus
Donavit terris; [elemento gratulor et te
Exsultare reor.] Sed qui mordere cadaver
Sustinuit, nil umquam hac carne libentius edit;
Nam scelere in tanto ne quæras et dubites an
Prima voluptatem gula senserit; ultimus autem
Qui stetit, absumpto jam toto corpore, ductis
Per terram digitis aliquid de sanguine gustat.
Vascones, hæc fama est, alimentis talibus olim
Produxere animas: sed res diversa, sed illic
Fortunæ invidia est bellorumque ultima, casus
Extremi, longæ dira obsidionis egestas.
Hujus enim, quod nunc agitur, miserabile debet
Exemplum esse cibi, sicut modo dicta mihi gens
Post omnes herbas, post cuncta animalia, quidquid
Cogebat vacui ventris furor, hostibus ipsis
Pallorem ac maciem et tenues miserantibus artus,
Membra aliena fame lacerabant, esse parati
Et sua. Quisnam hominum veniam dare quisve deorum
Ventribus abnueret dira atque immania passis
Et quibus illorum poterant ignoscere manes,
Quorum corporibus vescebantur? Melius nos
Zenonis præcepta monent; nec enim omnia, quædam
Pro vita facienda putant: sed Cantaber unde
Stoicus, antiqui præsertim ætate Metelli?
Nunc totus Graias nostrasque habet orbis Athenas,
Gallia causidicos docuit facunda Britannos,

De conducendo loquitur jam rhetore Thule.
Nobilis ille tamen populus, quem diximus, et par
Virtute atque fide, sed major clade, Saguntus,
Tale quid excusat: Mæotide sævior ara
Ægyptus. Quippe illa nefandi Taurica sacri
Inventrix homines (ut jam, quæ carmina tradunt,
Digna fide credas) tantum immolat, ulterius nil
Aut gravius cultro timet hostia. Quis modo casus
Impulit hos? quæ tanta fames infestaque vallo
Arma coegerunt tam detestabile monstrum
Audere? anne aliam, terra Memphitide sicca,
Invidiam facerent nolenti surgere Nilo?
Qua nec terribiles Cimbri nec Bistones umquam
Sauromatæque truces aut immanes Agathyrsi,
Hac sævit rabie imbelle et inutile vulgus,
Parvula fictilibus solitum dare vela phaselis
Et brevibus pictæ remis incumbere testæ.
Nec pœnam sceleri invenies, nec digna parabis
Supplicia his populis, in quorum mente pares sunt
Et similes ira atque fames. Mollissima corda
Humano generi dare se natura fatetur,
Quæ lacrimas dedit; hæc nostri pars optima sensus.
Plorare ergo jubet causam dicentis amici,
Squaloremque rei, pupillum ad jura vocantem
Circumscriptorem, cujus manantia fletu
Ora puellares faciunt inserta capilli.
Naturæ imperio gemimus, quum funus adultæ
Virginis occurrit vel terra clauditur infans
Et minor igne rogi; quis enim bonus et face dignus
Arcana, qualem Cereris vult esse sacerdos,
Ulla aliena sibi credit mala? Separat hoc nos
A grege mutorum, atque ideo venerabile soli
Sortiti ingenium divinorumque capaces
Atque exercendis capiendisque artibus apti
Sensum a cœlesti demissum traximus arce,
Cujus egent prona et terram spectantia. Mundi
Principio indulsit communis conditor illis
Tantum animas, nobis animum quoque, mutuus ut nos
Affectus petere auxilium et præstare juberet,
Dispersos trahere in populum, migrare vetusto
De nemore et proavis habitatas linquere silvas,
Ædificare domos, laribus conjungere nostris

Tectum aliud, tutos vicino limine somnos
Ut collata daret fiducia, protegere armis
Lapsum aut ingenti nutantem vulnere civem,
Communi dare signa tuba, defendier isdem
Turribus atque una portarum clave teneri.
Sed jam serpentum major concordia; parcit
Cognatis maculis similis fera: quando leoni
Fortior eripuit vitam leo? quo nemore umquam
Exspiravit aper majoris dentibus apri?
Indica tigris agit rabida cum tigride pacem
Perpetuam, sævis inter se convenit ursis:
Ast homini ferrum letale incude nefanda
Produxisse parum est, quum rastra et sarcula tantum
Assueti coquere et marris ac vomere lassi
Nescierint primi gladios extendere fabri.
Aspicimus populos, quorum non sufficit iræ
Occidisse aliquem, sed pectora, brachia, vultum
Crediderint genus esse cibi; quid diceret ergo
Vel quo non fugeret, si nunc hæc monstra videret,
Pythagoras, cunctis animalibus abstinuit qui
Tamquam homine, et ventri indulsit non omne legumen?

SATIRA XVI.

Quis numerare queat felicis præmia, Galli,
Militiæ? nam si subeuntur prospera castra,
Me pavidum excipiat tironem porta secundo
Sidere. Plus etenim fati valet hora benigni,
Quam si nos Veneris commendet epistola Marti
Et Samia genitrix quæ delectatur arena.
Commoda tractemus primum communia, quorum
Haud minimum illud erit, ne te pulsare togatus
Audeat, immo et, si pulsetur, dissimulet nec
Audeat excussos prætori ostendere dentes
Et nigram in facie tumidis livoribus offam
Atque oculum medico nil promittente relictum.
Bardaicus judex datur hæc punire volenti,
Calceus et grandes magna ad subsellia suræ,
Legibus antiquis castrorum et more Camilli
Servato, miles ne vallum litiget extra
Et procul a signis. Justissima centurionum

Cognitio est igitur de milite, nec mihi deerit
Ultio, si justæ defertur causa querellæ;
Tota cohors tamen est inimica, omnesque manipli
Consensu magno efficiunt, curabilis ut sit
Vindicta et gravior quam injuria. Dignum erit ergo
Declamatoris mulino corde Vagelli,
Quum duo crura habeas, offendere tot caligas, tot
Millia clavorum. Quis tam procul absit ab urbe
Præterea, quis tam Pylades, molem aggeris ultra
Ut veniat? lacrimæ siccentur protinus, et se
Excusaturos non sollicitemus amicos.
Da testem, judex quum dixerit, audeat ille
Nescio quis, pugnos qui vidit, dicere: vidi:
Et credam dignum barba dignumque capillis
Majorum. Citius falsum producere testem
Contra paganum possis, quam vera loquentem
Contra fortunam armati contraque pudorem.
Præmia nunc alia atque alia emolumenta notemus
Sacramentorum. Convallem ruris aviti
Improbus aut campum mihi si vicinus ademit,
Et sacrum effodit medio de limite saxum,
Quod mea cum patulo coluit puls annua libo,
Debitor aut sumptos pergit non reddere nummos,
Vana supervacui dicens chirographa ligni:
Exspectandus erit qui lites inchoet annus
Totius populi; sed tunc quoque mille ferenda
Tædia, mille moræ: toties subsellia tantum
Sternuntur; jam facundo ponente lacernas
Cædicio et Fusco jam micturiente parati
Digredimur lentaque fori pugnamus arena.
Ast illis, quos arma tegunt et balteus ambit,
Quod placitum est ipsis præstatur tempus agendi,
Nec res atteritur longo sufflamine litis.
Solis præterea testandi militibus jus
Vivo patre datur; nam, quæ sunt parta labore
Militiæ, placuit non esse in corpore census,
Omne tenet cujus regimen pater. Ergo Coranum,
Signorum comitem castrorumque æra merentem,
Quamvis jam tremulus captat pater. Hunc favor æquus
Provehit et pulchro reddit sua dona labori.
Ipsius certe ducis hoc referre videtur,
Ut, qui fortis erit, sit felicissimus idem,
Ut læti phaleris omnes et torquibus omnes.

NOTES.

SATIRE I.

The date of the composition of the introductory satire is one of the most difficult of all to determine. It is, however, exceedingly probable that it was written subsequently to many of the others, with the intention of serving as a kind of preface; and principally for two reasons: firstly, in consequence of the sketchy comprehensiveness of its subject-matter; secondly, of the fact that by the mention of the condemnation of Marius in i. 47—an event which occurred A.D. 100—we know that several of Juvenal's poems must, from the internal evidence which they contain, have been penned previously. This is really the only sign in the satire which gives us certain knowledge as to its chronology. The allusion in i. 60 is supposed to be to Nero and his favourite, Sporus. It would, however, be equally applicable to the conduct of Hadrian towards his favourite, Antinous. Ruperti, without any adequate reason, declares authoritatively that it was written before *all* the others; and Dryden, a shrewd critic in his way, bases a similar, but less *ex cathedrâ*, assertion on the fact above mentioned, that it is "the natural groundwork of all the rest: herein he confines himself to no one subject, but strikes indifferently at all men in his way; in every following satire he has chosen some particular moral which he would inculcate, and lashes some particular vice or folly." Endeavouring to strike a balance of probabilities, we may, perhaps, assume that it was written about A.D. 100, and that very possibly several lines may have been added to it here and there at a later date.

Argument.—Am I for ever to be condemned to listen—never permitted to reply? Shall I never retaliate upon those wretched poetasters whose theories I know by heart—their platitudes about Orestes, the palace of the winds—subjects that have been dinned into my ears from my school-days upwards? When so much paper is wasted, the expenditure of a little more will make no difference. But if I write, I shall not follow the suit of the metre-mongers around me. I shall strike out a line of my own; or rather, I shall take Lucilius for my master, and indulge in satire. What else could I write when I look at the state of society around me—when I see Matho riding in his litter—wretches flourishing, who make their money by pandering to old women's lewdness—scoundrels robbing their wards, and compelling them to gain a living by prostitution? The trite old subjects are

worthy of handling no longer when husbands are found ready to connive at the adultery of their wives—when spendthrifts are appointed to high situations under government—when forgers ride along like noblemen—when women salute in public their paramours, having drugged their husbands' wine first, and taught their younger neighbours to do the same. Theoretically, people still praise honesty; practically, they leave it to starve, and the only way to wealth or prosperity is through crime and sin. This is the nature of the times. It is the inspiration of anger that I feel. I shall confine myself to no one side of the follies of the day. Everything that men do or think I shall tackle. And what a fruitful crop I have! Avarice is greater than she ever was; men play higher than at any time before. If the extravagance of the times is unprecedentedly serious, so, too, is the mean trickery to which men will descend to procure money. The whole business of the *sportula* is a mere succession of shams and frauds. We do not yet bow down the knee to money; but we worship her as a goddess in our hearts for all that. See how much men will go through to get ever so little! Within the great man is faring sumptuously: he eats up a whole fortune off a single table; without wait the clients, and get nothing. A Nemesis is at hand, it is true, in the shape of sudden death, followed up with the derision of angry friends quarrelling over the will. So bad we are that even our sons' vices can scarcely produce anything worse. I know I shall be asked what are my credentials for the task I have undertaken. I know, too, I shall be asked how I expect to escape the vengeance of those whom I satirise. Well, if I cannot show the names of the living, I must attack them under guise of the dead.

1. As has been mentioned before (*vide* Introductory Notice of Satire), the nuisance of recitation reached its head in the days of Augustus. Not only did the reciters summon their friends to hired rooms for the purpose of hearing their compositions, but they were in the habit of button-holing them in all the public places—the bath, the forum, and elsewhere—for the purpose of assailing their ears with their rhymes. Cf. Hor. Ars Poetica, 474—*Indoctum doctumque fugat recitator acerbus.* "Am I never to be anything but a listener to these reciters?" asks Juvenal. *Reponam*, "Shall I never retaliate?" may be either the subj. or fut. The former, however, in its deliberative use, closely approximates to the latter. It is curious to see how the character of a nation is reflected in the metaphors of its authors. The Athenians, being a nautical nation, used nautical tropes; in Roman literature the figures are almost entirely derived from the transactions of commerce and the technicalities of law. *Repono* means "I repay."

2. *Codri* or *Cordi: Codri*, used in Sat. iii. 203, 208. Codrus is mentioned as a poet by Valgius and Virgil. *Thescide*, a history of Theseus. *Rauci*, hoarse with recitation.

3. *Recitaverit*, better than *cantaverit*. Observe the tense. The Romans looked at future actions with a view to their completeness. "When I do this," *quum hæc fecero*. *Togatas.*—Roman comedy generally was but a servile imitation of Greek. Plays in which not only the scene but the characters were Greek were called *palliatæ*. When the plot of the drama purported to be Roman, and the scene was laid in Italy,

the comedies were called *togatæ*, even though they were nothing more than Greek clothed in a Roman dress. Cf. Hor. Epist. ii. 57—*Dicitur Afrani toga convenisse Menandro.* Of these *togatæ fabulæ*, so called because the dress worn in them was the native *toga*, there were two kinds, the *trabeatæ* and the *tabernariæ*—the former depicting high, the latter low, life. The *prætextatæ fabulæ* were not so much tragedies—as they are often explained to be—as historical plays. *Elegos*, threnetic or mournful poetry. The etymology is said to be ἐ ἐ λέγειν, "to say woe, woe." Calliorus was the earliest writer in this measure.

5. *Telephus*, King of Mysia, son of Hercules. Cf. Hor. Ars Poetica, 96—*Et tragicus plerumque dolet sermone pedestri Telephus et Peleus.* Telephus suggested himself as a fit theme to Roman tragedians, in consequence of the sufferings he underwent after having received a wound. Construe, "the everlasting Telephus."

6. Roman books were written on long rolls of parchment—usually only on one side. Here that one side had been exhausted, and the author had been compelled to have recourse to the back. Works thus written were called *opisthographi* (ὄπισθεν γράφω), and the expression used of them (cf. Martial, viii. 62) was *aversa charta.* After the sixth line a kind of aposiopesis occurs. "Shall this be done," *and shall I not retaliate?*

7. "No one can know his house better than I do the grove of Mars and," &c., *i.e.* from hearing them so often declaimed about by these reciters. The *lucus Martis* may mean the grove in which Ilia bore Romulus and Remus, or that in which the Golden Fleece was kept at Colchis, or any other cave sacred to Mars, of which there were many.

8. The island in which Vulcan's cave was is probably Hiera. The *Æoliæ Insulæ* were north of Sicily. It is the mention of the epithet *Æoliæ* which suggests that of *venti* in the next line. Æolus, the King of the Winds, lived on one of this group of islands—according to Strabo, on that called Strongyle.

10. *Alius, i.e.* Jason, commander of the Argonaut expedition.

11. *Pelliculæ*, not so much here a diminutive as a depreciatory and contemptuous term, "that wretched fleece." *Monychus*, a leader of the Centaurs, who assisted them in tearing up trees by the roots in the quarrel that took place between them and the Lapithæ on the marriage of Pirithous.

12. *Frontonis—columnæ.* Fronto is probably an eminent lawyer, who lent his house for the purpose of these recitations. It is a name of frequent recurrence in the days of the empire. "Columns that burst asunder by the perpetual spouting." The omission of the preposition *a* before *lectore* has been commented upon. It is frequent enough in Latin poetry. Cf. Hor. Epp. i. 94—*Curatus inæquali tonsore;* c. iii. 5, 24—*Marte populata nostro;* and elsewhere.

15—17. "I too have studied at (the rhetoric) school. I too have recommended Sulla to purchase sound slumber at the cost of his power." *Manum ferulæ subduximus* alludes to the habit, common to boys probably now as it was in the days of Juvenal, of withdrawing the hand ordered by the master to be held out to receive the blow of the cane. The *consilium dedimus* merely intimates that Juvenal had as

a boy been compelled to write on one of the stock essay themes of Roman schoolboys, who were called *suasoriæ*.

18. *Perituræ*, doomed to destruction by the scribblings of others, if not mine.

20. Lucilius, the founder of Roman satire proper, was born at Suessa Aurunca.

21. *Placidi* might be either the gen. sing. or nom. pl. "If you listen to the reason that one who is perfectly calm will give you;" or, "if you lend a kindly ear to."

22. *Mævia*, &c. In the days of the empire not only were nobly-born men willing to degrade themselves to the level of *bestiarii*—men who fought with wild beasts in the arena for pay—but there were ladies who, dressing as Amazons, delighted in the sport. The practice was encouraged by Domitian, and later checked in an edict by Severus. *Nuda mamma*, "with projecting or exposed breast."

25. Horace mentions (Ars Poetica, 301) a barber, Licinus, who was made a patrician by Augustus. Perhaps he is meant here. Equally well may the allusion apply to one Cinnamus. Cf. Sat. x. 225: "Had in my youth trimmed with his razor my sounding beard."

26. "When Crispinus fished up from the dregs of the tribes of Nile, a born slave of Canopus." *Verna*, a slave born in his master's house. *Canopus*, a low, vicious seaport town fifteen miles from Alexandria.

27. "Hitching up with his shoulders his dropping robe." *Lacerna*, a light kind of overcoat, worn above, not in place of, the *toga;* sometimes made of silk.

28. The affected effeminacy of the man is lashed. Here is a slave, a little while since accustomed to coarse clothing and hard work, who cannot dispense with two sets of jewels; one for the summer, another for the winter. *Ventilet* might have been expected to have governed *digitis* rather than *aurum*. Crispinus was a favourite of Domitian. Cf. infra, iv. 1—33; xv. 45, 46.

32. *Causidici—Mathonis*, a pettifogging lawyer. Matho is mentioned infra, vii. 129, and xi. 34. *Lectica* was roomier and more luxurious than either the *sella* or the *cathedra*. *Plena ipso*, "crammed with himself;" so Gifford:—

"Himself its only and its ample load."

33. The informer's vile business was much encouraged by Tiberius, who thus succeeded, or fancied he succeeded, in exercising a secret surveillance over all his subjects, and especially his more powerful ones.

34. "Greedy to devour what remains of the almost extinct nobility," *i.e.* after the imperial avarice has been satisfied.

35. Massa (cf. Tac. Hist. iv. 50), the informer who betrayed Pliny. *Carus*.—Carus Meltius (cf. Tac. Hist. i. 1), another informer too.

36. *Thymele* and *Latinus* were an actress and actor, favourites with Domitian. Latinus, to escape the ill-will of the *magni delator amici* above referred to, whoever he may have been, was driven to the expedient of lending him his wife Thymele.

"Whom Massa dreads, Latinus, trembling, plies
With a fair wife, and Carus anxious buys."—GIFFORD.

37. "When you are left in the lurch by those who (by fraud) earn legacies." *Summoveo*, the technical word of the lictor clearing the way for the consul. So, in Livy iii., Appius says, *Summove hunc virum lictor*. So also Horace:—

"Non enim gazæ neque consularis
Summovet lictor miseros tumultus."

40. *Unciolam—deuncem*. Quantity was reckoned by the Romans according to the different divisions of the *as*. Thus *heres ex asse* would mean, heir to the whole *estate; heres ex deunce*, heir to eleven-twelfths of it; *heres ex uncia*, heir only to one-twelfth. *Unciola*, an ἅπαξ λεγόμενον, means a miserable uncia.

42. "Well, let him pocket his blood-money." *Sane* is contemptuous.

44. *Lugdunensem ad aram*. Alluding to the rhetorical contests instituted by Caligula at Lyons. The speakers might well grow pale before undergoing the ordeal: those whose speeches the emperor disapproved of were compelled to lick out what they had written, or to take their chance of drowning in the river.

47. *Inani judicio*. Marius was condemned of *repetundæ*, but he was allowed to retire from Italy into private life, and to make himself happy, although he had incurred the anger of the gods.

50. *Victrix*. The province had gained the victory in the lawsuit, but it was one that was afterwards stultified by the light punishment which Marius was condemned to suffer.

51. *Venusinâ lucernâ*, a graceful compliment to Juvenal's great predecessor in satire, Horace, who was born at Venusia, in Apulia. *Lucerna*, the midnight lamp which the Venusian used; *i.e.*, as Prior says, "the Horatian pen."

52. *Heracleas*, *Diomedeas*, subaud. *fabulas*.

54. *Puero*, *i.e.* Icarus. *Fabrum*, *i.e.* Dædalus.

55. The husband, turning panderer, connives at his wife's adultery on the condition that he is to inherit the property of her seducer, which could not be left to a woman if it exceeded a certain amount.

56. "Well practised in gazing intently on the lamp and snoring over his cups with feigned sleep."

59. "When one who, as a mere lad, has squandered his money on the turf, thinks he has a right to expect a commission in a cohort (*i.e.* as a tribune), and destitute of all his inheritance, disports himself along the Flaminian road in his flying chariot—for he played the part of Automedon (to Achilles), and held the reins while the great man (*i.e.* Nero) displayed himself to his cloaked boy's mistress." *Lacerna* is only applicable to a male name. The meaning of the *amica* is obvious. Probably it was a youth named Sporus, or Pythagoras.

65. *Hinc atque inde patens*, with the doors open either side.

66. "Putting you wonderfully in mind of Mæcenas in his laziest moments."

67. *Signator falso*, the signer to a false will, and so the forger both of the will itself and of the names of the witnesses as well, of which five were required.

68. The force of the line is, I think, "Who has made himself a gentleman and a millionaire, and that only by taking the trouble to get a few tablets (Roman wills were made on loose tablets), and to wet the seal in order that a clearer impression might be produced."

69. *Calenum*, a mild, soft (*molle*) kind of wine coming from Cales, in Campania, *C. vinum*, the accusative after *porrectura*. "Just before she offers the goblet to her husband mingles (*in it* understood) the poisonous toad." *Sitiente viro*, abl. abs.

72. *Efferre*, the technical word for "to bury." Cf. *exsequiæ*. And in the Acts of the Apostles, "So the young men carried him *out*." *Nigros*, referring to the blackening effect the poison had after death.

73. *Gyaris*, *Gyari* (or -os, or -a), was one of the Cyclades, *insula immitis sine cultu hominum* (cf. Tac. Ann. iii. 69), which under the empire gained the same kind of name as Botany Bay, and was used for similar purposes of criminal transportation.

74. "The honest man is praised—yes, and left to perish in the cold."

75. "To their unblushing crimes alone do they owe their gardens, their palaces, their sumptuous banquets, their old silver, and their cups embossed with goats." *Crimen* strictly means not "crime," but "accusation." *Prætorium*, from meaning first the prætor's tent, then the prætor's house, finally came to signify any fine house or palace.

78. *Prætextatus*, &c. "The stripling debauchee," a lad who had not yet assumed the *toga virilis*.

80. *Cluvienus*, probably a poet whose name was a synonym for bad verse.

81. *Ex quo*, &c. Juvenal, in the following few lines, treats of the universality of his theme. The loves and hates and fears of men—these are his subjects ever since the flood took place. The mountain on which Deucalion landed was Parnassus; the oracle he consulted (*sortes proposuit*) was probably that of Themis.

86. *Discursus* probably means the general, diversified, and distracting occupations of mankind.

88. *Quando major avaritiæ patuit sinus?* There are two or three different ways of taking these words. (1.) When were the sails of avarice more widely spread? (2.) When did a larger haven lie open to avarice? (3.) When did the gulf of avarice yawn wider? (4.) When did the *toga* fold of avarice swell wider (*i.e.* to pocket her gains)? Of these I think the first the most natural and the best. In the next line *Alea quando hos animos?* is elliptical: *habuit* must be supplied. "When had gambling such power, such vitality as now?"

89. "Men do not go to the gaming-table with their *purses*, but with their *money-chests*."

91. *Dispensatore*, "the steward of their estate supplying them with the implements of the war," *i.e.* with their revenues.

92. *Sestertia centum*. A *sestertium* equalled 1,000 *sestertii* or *nummi*, and was a sum, not a coin = about £7 16*s*. 3*d*. of our money.

95. *Secreto*, without their clients, opposed to the *in propatulo*. There are two derivations suggested for *cæno*: one *cæna* = *κοινὴ* (Plutarch), another *cæsna*, from *cum* and *edo* (Donaldson). The *sportula* was a basket containing doles either of meat or money, which were distributed to the dependants of the wealthy noble who liked to come

to his house for them. Juvenal here complains that the generosity displayed in these had gone, and that the gifts thus made were mean and meagre.

97. *Ille*, the *dispensator*, or butler.

98. *Suppositus*, pretending to be some one else than you really are.

99 and 100. The applicants for the contents of the *sportula* were not limited to the ranks of the poor and lowly born; even the members of the old Roman families—the *ipsi Trojugenæ*, condescended to beg.

102. "It is my turn now: I came here first. Why should I be afraid or backward to keep my place, though I was born at the Euphrates? a little fact which the effeminate holes in my ears would proclaim, though I denied it myself." Eastern slaves had holes bored in their ears for earrings.

106. After *quadringenta* supply *sestertia*, a sum thus = 400,000 sesterces (*nummi*), which was the fortune of a knight. *Purpura major* was the *latus clavus*, indicative of senatorial dignity.

109. Pallas, a freedman of Claudius, gained immense wealth, which was the cause of his death at the hands of Nero. Licinus, a Gaulish slave manumitted by Cæsar, subsequently Governor of Gallia, in which province, by his extortions and embezzlement, he amassed a great fortune. *Licinis* means one of the Licini.

110. *Sacro honori.* The person of the Tribunes Plebis was inviolable—*sacro sanctus.*

111. Slaves when they arrived in Rome had their feet chalked.

116. *Quæque salutato crepitat Concordia nido.*

"And Concord, where the clamorous stork is heard."—GIFFORD.

"The goddess (*i.e.* her storks) twitters when votaries salute their nest." By this it seems that the temple to Concord, built by Camillus after the expulsion of the Gauls, had become inhabited by these birds.

117. *Summus honor*, abstract for concrete. "The highest officers." Ἀρχή in Greek is used in a similar way.

118. *Referat*, the technical word for entering into the "received" book. *Rationibus*, the accounts, or their incomes.

120. *Densissima lectica*, "a vast crowd of litters."

123. If a man brought his wife with him he got a double share of the proceeds of the sportula. When she could not come, he would have the litter brought; his wife could not claim her share unless she presented herself in person, and pretended that she was inside the litter, only too unwell to produce her head. "Another claims the dole for his wife, though she has not come, by a trick grown threadbare, pointing out, as proof of her presence, the chair which is really empty and shut up. 'It's my wife Galla there,' says he; 'let us go as quick as you can; you're keeping us.' 'But Galla must show a head.' 'Hush, don't wake her; she's asleep.'"

128. *Jurisque peritus Apollo.* Apollo was not a lawyer. He is only here mentioned in conjunction with law because his statue in the forum was frequented by lawyers.

130. *Ægyptius atque Arabarches* were petty provincial officers who arrogated to themselves fine titles for insufficient reasons. Arabarches, prefect of ἀραβιος νόμος.

133. "And give up their hopes, though the hope which men least willingly abandon is that of a dinner."

137. *Latis orbibus*, round tables made of precious wood, marble, and even gold. Cf. Sat. xi. 122, where *orbes* is used in the same sense.

138. "And devour whole patrimonies at one meal."

139. "The parasite will soon cease to exist; but who can endure this mixture of luxury and meanness?"

141. *Ponit*, "serves up." *Ponere* used in this sense; also in the sense of representing objects by painting or by statuary.

144. "All vice is at its zenith."

154. "What matters whether Mucius forgives me for what I say or not? 'But,' says some one, 'think of Tigellinus (*i.e.* think of, represent to yourself, what may happen if you satirise him who is Nero's favourite, or attempt to sketch Tigellinus, and then wait for the consequence). You will soon find yourself blazing amid those torches (in that torch) where victims are burned, and smoking stand with a stake fixed through their necks, while the drops that fall from the torch make a furrow on the land.'" The allusion is to the method in which the Christians were persecuted, their bodies covered with tar, and then set fire to. I have chosen Madvig's reading, *deducit*, making *tæda* understood its nominative. Another reading is *diducis*. Strictly speaking, it should be diduces, the future. The difficulty, however, is got out of by representing the speaker as already seeing with his mental vision what he speaks of as possible: "Even now I can see you furrowing," &c. Of course, this explanation of the present is equally applicable to the reading given above.

159. On *lectica* of down.

163. You may safely attack the dead, but not the living. "If you strike Achilles he cannot resent it."

167. *Tacitâ culpâ*, "with concealed guilt."

170. From this it would seem that Juvenal is following his imaginary mentor's advice to attack the dead rather than the living. "I will see what I may do against those who lie beneath the Flaminian and the Latin roads." The former was Domitian, the latter his favourite, Paris the actor.

SATIRE II.

Introduction.—From the internal evidence contained in this satire it seems probable that the date of its composition was some time between A.D. 93 and 95. For these reasons we may also conclude that it was the first written of all Juvenal's works. Briefly summed up, this internal evidence is as follows:—The mention of the Sauromatæ in the first line is most likely an allusion to the Sarmatian war, which took place in the year 93, and which was personally conducted by Domitian. In line 121 there is a reference to the censorship of Domitian, as well as immediately afterwards to his incestuous intercourse with his niece Julia. Both of these events commenced in 84, and were continued for many years. Above, in line 29, these occurrences are said to have happened quite recently—*nuper*. Again, in line 160, we hear of the *Orcadas modo captas*. Now, the Orkney and Shetland Islands (Orcades)

were first made Roman possessions by Agricola, when, in the last year of his British occupation, he sailed round England, A.D. 84. Finally, there are reasons to suppose that part, at any rate, of the eighth satire (*vide locum*) was written about 94, and the mention of Gracchus in this satire connects it with the later one. Whatever may have been the exact year in which it was composed, it is certain that, as it could not have been before 85, so it could not have been later than 95.

The whole point of the satire is turned against Domitian. At a time when informers were abroad in every direction, ready to catch up and repeat each word that might be uttered prejudicial to the imperial prestige, it required no small courage on the part of Juvenal to write as he has here written, even though the satire was intended only for private recitation and circulation.

ARGUMENT.—After a sweeping attack upon the vicious and immoral hypocrisy of the times, and an unsparing exposure of debauchees who ape the virtuous airs of a Curius or an Aristotle, and pass their lives in the commission of the most hideous and disgusting sins, Juvenal presents us with a fearful picture of the depravity which prevailed in imperial Rome, as well as of the vice of Domitian himself. The women may be bad enough—they may be guilty of adultery, and may occasionally be so far lost to all sense of shame as to contend in the arena either with each other or with wild beasts. But men are now-a-days far worse—dead to all true manly feeling, all sense of self-respect, as their degrading and pernicious practices show. To unsex themselves so far as nature will permit is their highest aim. The whole satire is occupied with instances of the depths of corruption to which Roman manhood, the descendants of Trojan shepherds, have fallen, coupled with scathing denunciations of their vices.

1. *Sauromatas* (*vide* Introduction). Sarmatia is here used not only as a term co-extensive with Poland and the Russian empire in Europe and part of Asia, but as a general expression for regions indefinitely remote from the beaten track.

2. After *audent* subaud. some such word as *dicere*.

3. *Curios*, types of the old Roman integrity and simplicity. Probably Juvenal had in his mind the Curius Dentatus who conquered Pyrrhus, King of Epirus, the *incomptus Curius* of Horace. Cf. also Horace, Epp. i. 64—*Et maribus Curiis*, &c.

4. *Indocti primum*. There are one or two meanings attributed by different commentators to *primum*. "To begin with, they know absolutely nothing." Old Holyday, in a spirit of hypercriticism, rejects this on the ground that if *primum* implies order, it must be followed by *deinde*, and prefers to look upon it as intimating comparison: "Those who (lay claim to and yet) do not possess knowledge are chiefly to be detested." I agree with Macleane in thinking that the rendering first given is the most natural and the best. *Gypso*, lit. white lime—here, statues made of a material probably answering to our plaster of Paris.

5. *Chrysippus*, an eminent member of the sect of Stoics, founded by Zeno, whose pupil Cleanthes (cf. 7) was. Chrysippus is well known for the puzzling query which he propounded as to the smallest number of grains which constituted a heap, and if one, or two, or three. Cf. Persius—*Inventus Chrysippi tui finitor acervi*. Juvenal's description of

empty-headed persons who set up for sages on the strength of having the likenesses of a few great men about their houses might be applied, with little alteration enough, to the modern ignoramuses who carry their culture not in their heads, but in their pretentious volumes, quite unopened, that their libraries contain, and the costly articles of virtu by which their rooms are decorated.

6. *Pittacus*, one of the seven wise men of Greece, came from Lesbos, in Mitylene. *Similem* merely means a good likeness.

7. Either *pluteum* or *puteum*. The first seems much the more natural reading of the two: "Original statues of Cleanthes to preside over the bookshelf or desk." Cf. Pers. i. 106. *Puteum*, of course, means "a well;" and commentators who support this reading base it upon the fact that Cleanthes, during a great portion of his life, was a drawer of water, and therefore likely after his death to be looked upon as the guardian of wells. This may be ingenious: it is certainly artificial.

14. *Rarus sermo*, &c. Macleane aptly compares with this Proverbs xvii. 28: "Even a fool when he holdeth his peace is counted wise, and he that shutteth his lips a man of understanding."

15. "Hair not reaching to, or kept shorter than, the eyebrows," in imitation of the Stoics, who rejoiced in closely-cropped heads, as a demonstration of superior sagacity.

17. *Imputo*, a very favourite word with Tacitus. "I put down to the account of any one;" opp. to *expensum refero*, "his vice I lay at the door of the fates."

20. *Herculis*. The old notion of commentators, Britannicus and others, on this line was that some allusion was intended to the apologue of Prodicus, in which Hercules is represented as repulsing the allurements of pleasure, and swearing his allegiance to virtue. It is now, however, generally accepted that *Herculis verbis* simply means big, imposing language.

23. *Loripedem*. "It may be well enough for the straight-legged to laugh at the bandy-legged, the white man at the black, but who could stand a homily from Gracchi on the vices of sedition?" *i.e.* if persons must sneer or preach, let them do so in the case of failures which they themselves do not possess. *Loripes* = ἱμαντόπους, feet that are like leather thongs, bending this way and that with no certainty.

25. In this line, as also lower down, we see the extent to which Juvenal had carried his admiration for Virgil, and his imitation of his metre, and even of expression. Cf. Æn. v. 790—*Maria omnia cœlo miscent*.

26—28. These three lines are full of allusions. *Verres*, proprætor of Sicily, in which capacity he was guilty of the greatest extortion, is sufficiently immortalised by Cicero's grand invective. *Milo*, whom the same orator defended, assassinated Clodius, who, in his turn, had gained a reputation for immorality—first, by the seduction of Cæsar's wife; secondly, by his violation of the mysteries of the Bona Dea. As for *Catilina Cethegum*, it is merely the Latin equivalent for the homely English adage admonishing us of the dispute between the pot and the kettle. *In tabulam Sullæ*.—Sulla proposed two tables or rolls of proscription at different times at Rome. The first included 80,000, the second 5,000 names. The *discipuli tres* are the celebrated triumvirate

of Antonius, Octavianus, and Lepidus, whose proscription list, B.C. 43, included 3,000 equites and 300 senators, among whom was Cicero. Roman proscription corresponded very closely to the more modern outlawry. A man proscribed might be killed with impunity, and his property became at once confiscated to the state.

29. The *adulter* was Domitian (*vide* Introduction). *Tragico concubitu*, because he debauched his niece Julia Sabina, whose husband, Flavius Sabinus, he caused to be murdered, on the pretext that when, in company with himself, Sabinus was proclaimed consul, the herald had added to his name the title of *imperator*. The real reason was, of course, his lust for Julia, who, before her marriage, had been offered him as wife.

30. In the midst of all his iniquities, Domitian had taken upon himself the office of *morum censor*. One of his first acts in this capacity was the revival of the *Lex Julia et Papia Poppæa de adulteriis*, a law which he, at the same time that he formally re-enacted it, was breaking in the most atrocious way. The adulterous escapades of Mars and Venus are related by Homer.

34. *Vitia ultima*, abstract for concrete. "The worst of men." Cf. *servilium = servi*. *Adulteria = adulteri*. *Ergastula*, in Suetonius, is used as equivalent to gaol-birds.

35. *Scauros, i.e.* the two Æmilii Scauri, father and son. The elder was censor first, afterwards twice consul; the latter ædile, and celebrated for his generosity. Sallust, in the first chapter of his Jugurtha, mentions the elder Scaurus as being given to secret excesses. It is probable that Juvenal has this fact in his mind here.

36. *Laronia*, some well-known hetæra. The whole of this imaginary speech is full of scathing sarcasm. The instances of the vices of Roman manhood are too disgusting to dwell upon. The satire, however, that is here displayed is double-edged. The Roman courtesan not only shows the depths of degradation to which men in the imperial city had sunk, but the lamentable loss of moral feeling too prevalent with women.

40. *Sed tamen unde hæc emis, hirsuto spirant opobalsama collo quæ tibi?* The manner in which this incongruity is flashed upon the mind is a master-piece of satire. A Cato in you has come to judgment! By-the-bye, tell me, pray, where you got those perfumes of yours. *Opobalsamum* is the juice (ὀπός) of the balsamum (*Amyris Gileadensis*), the balm of Gilead mentioned in Scripture.

42. *Dominum tabernæ*, the master of the shop where it is to be bought.

43. *Quod si vexantur leges ac jure.* "But if the archives of our laws and statutes are to be dived into." *Leges ac jure* is here used in a somewhat vague manner to express the whole body of Roman law. As compared with *lex*, *jus* would be a wider term, comprising both the statute or written law, which, taken strictly, is all that *lex* means, as well as *mos*, which means the law that is unwritten, but which immemorial custom has hallowed and rendered binding. "*Inveterata consuetudo*," says Julian, "is properly observed as a *lex*, and this is the *jus* which is said to be *moribus constitutum*." Sometimes *jus*, as = *jus civile*, was regarded as a whole, of which *mos* and *lex* were parts; sometimes, and oftener, *mos* and *jus civile* are used indiscriminately in ex-

pressing unwritten law. As for *lex*, the only original laws were those passed in the *Comitia Curiata*. Soon, however, this assembly fell into disuse, and laws passed in the *Comitia Centuriata* were valid. *Plebiscita*, though they had the force of law, were only improperly *leges*. *Jura* in the plural is used as signifying the different clauses of a law, and probably in this sense it is intended to be taken here.

44. *Scantinia*, a law for the punishment of unnatural offences with death.

46. The allusion here is to the *testudo*, which was formed by an interlacing of shields, and which afforded the strongest protection to soldiers against the darts of the enemy. *Testudinem agere* was the expression for, "to form this manœuvre."

51. *Civilia jura*. According to Ulpian *jus* was capable of a threefold division: *jus civile*, the law peculiar to any state; *jus gentium*, the law binding upon all nations alike, that universal element underlying all particular codes; *jus naturale*, the law to be observed by human beings and brute beasts as well.

52. *Fora*. Of these there were two kinds, the *fora judicialia*, and the *fora* for the purchase of provisions, such as the *forum boarium piscarium*, &c. Of course it is the former class here alluded to, the principal divisions of which, in the time of Augustus, were three—the Forum Romanum, the Forum Julium, and the Forum Augusti.

53. *Luctantur paucæ*. "There are some women who teach athletes, but they are few." *Coliphia*, gladiatorial training fare. What these *coliphia* were seems doubtful. Forcellini explains them as being tough pieces of meat cut off the ankle bones; some one else as unleavened bread.

56. Holyday renders this line well in the following couplet:—

> "Or than a trembling harlot whose wronged dame
> Makes her sit spinning on a clog with shame."

The word *pellex* signifies that the paramour was a married man. Propertius alludes to this method of punishing slave girls by making them spin with a log of wood attached to them—sit in the stocks as it were—in this couplet:—

> "Nostraque quod Petale tulit ad monumenta coronas,
> Codicis immundi vincula sentit anus."

65. *Stoicidæ*, a contemptuous diminutive. "These pseudo-Stoics." Juvenal now proceeds to lay bare the vicious hypocrisy of those who, professing the tenets of Zeno, plunged into the doctrines of the most degraded form of Epicureanism.

66. *Multicia*. Cf. the *Coæ vestes* of Horace, Odes, IV. xiii. 13, and S. I. ii. 101.

72. "Lo, now, that is the dress in which the citizens (*i.e.* of the good old time, if they could but wake up to life again) just returned from victory with their wounds yet unhealed, and the dwellers on the mountains, would see and hear you legislating for your country."

77. *Libertatisque* means not so much "freedom" as ungovernable lust and passion. *Perluces*, *i.e.* wear a robe that is transparent.

82. *Quandoque*, used indefinitely: "at some time or other;" "ere long."

83. *Venit*, or *fuit*, or *fiat*. I have preferred the second of these readings.

84. The *redimicula* were, as the context implies, peculiar to women. Juvenal in the succeeding lines delineates the gradual process of unsexing themselves through which men seemed fated to pass. The festival of the Bona Dea was, as has been mentioned above, properly attended by women alone. Here, however, matters are reversed, and upsetting all usages (*more sinistro*) women, not men, are kept off.

92. *Cotytto*. This deity was first worshipped in Thrace, afterwards in Athens, whence the epithet Cecropium. The priests were called Baptæ (*βάπται*), from the lustrations which attended the ceremonial.

93. The eyebrows are blacked to make them stand out in stronger relief. A very similar practice prevails in the present day. Happily, however, it is confined to women.

95. "Another drinks from a goblet shaped after Priapus, and confines with a golden net his bushy hair, arrayed in robes of blue with a pattern of diamond shape, or in green cloth with smoothly-shaven nap, his slave meanwhile swearing by his master's Juno." Juno was the goddess proper to women. Every woman had her Juno.

99. *Speculum*. These looking-glasses were not made of glass, but of a certain metal very valuable, and very difficult to keep in a state of undimmed brightness. *Pathici gestamen Othonis*, a parody on Virgil's *magni gestamen Abantis;* while the *actoris Aurunci* is a literal imitation of Æn. xii. 93.

104. As Macleane says, these lines owe their strength to their pathos: "A mighty general this to kill Galba, and to tend so carefully his own complexion! A brave and gallant citizen to aspire to the seat of empire on the plains of Bedriacum, and to plaster with poultices his face." Gifford has caught the spirit of these vigorous lines:—

> "To murder Galba was—a general's part!
> A stern republican's—to dress with art!
> The empire of the world in arms to seek,
> And spread—a softening poultice o'er the cheek!"

Macleane *in hoc loco* quotes Gifford's note: "In these lines we have the original of the mock heroic so much admired in the "Rape of the Lock:"—

> "Whether the nymph shall break Diana's law,
> Or some frail china jar receives a flaw;
> Or stain her honour or—her new brocade,
> Forget her prayers or miss—a masquerade,
> Or lose her heart or—necklace at a ball."

The battle of Bedriacum took place twenty miles from that town, which lies between Verona and Cremona, A.D. 69, between Otho and Vitellius. The *panem* referred to was a kind of compound of rice valued as a cosmetic.

108-9. *Semiramis—Cleopatra*. Both names used as types of luxury.

The Assyrian queen, though remarkable for her bravery, was also remarkable for her voluptuousness, and in the same way Cleopatra. The battle of Actium, which secured the defeat of Antony, and on the occasion of which Cleopatra poisoned herself by applying an asp to her bosom, took place B.C. 31.

110. This meal, either dinner or supper, derived something of a sacred character from the offerings made at it to the Lares. Hence the sin of these revellers was increased.

111. *Cybeles et fractâ voce loquendi.* An instance of hendiadys. Cf. *pateris libamus et auro.* To speak *fractâ voce* was one of the rites of Cybele. "The license of celebrating Cybele's rites by speaking in feminine voice." As for the *fractâ*, and the appropriateness of the epithet, as applied to the priests of Cybele at her festival called Megalesia, cf. Catullus' Ode on Atys.

112. *Fanaticus*, originally applied to the priests who celebrated the rites of Bellona at her temple *fanum*, of which word *fanaticus* is a derivative; these were accompanied by much noise; thence to the priests of Cybele.

114. *Gutturis*, "a glutton." Cf. our slang phrase, "a large swallow."

115. *Tempus erat.* Cf. Hor. I. xxxvii. 4—

"Tempus erat dapibus sodales;"

where, as here, all that the imperfect signifies is that it is the *full* time. "A little while ago it was time,—much more, therefore, now is it the time."

118. *Recto ære, i.e.* the *tuba*, as opposed to the *lituus*, which was curved and used by cavalry, whereas the former was peculiar to infantry.

119. The marriage contract is signed (by both parties). Congratulations are offered.

121. *Censore an haruspice.* The *censor* merely had for his business to condemn ordinary forms of vice, such as were commonly seen. The *haruspex* had to interpret prodigies. Hence the force of these words was, "Can we treat it as a simple sin? Must we not rather look upon it as a prodigy?"

124-5. *Segmenta, longos habitus, flammea*, all of them terms indicative of woman's dress. *Segmenta* = ribbons, flounces, &c.; *flammea*, bridal veils: the word may be derived from *flamma*, because the veils were yellow-coloured; or, spelling it *flamea*, from *flamines*, because these veils were worn by the wives of the flamens, as a sign that their marriage was indissoluble. There were twelve ancilia—shields of Mars—and these were borne by his priests.

128. Mars had three names, according to the different attributes which it was wished to point out. As the patron god of the Roman people he was Quirinus; as the tutelary deity of their flocks he was Sylvanus; as god of war he was *Gradivus*.

132. *Campi, quem negligis, i.e.* the Campus Martius, addressed to Mars: "Get thee gone from the sternly-named plain which thou neglectest. I have a better ceremony to be present at at day-dawn to-morrow."

134. *Nubit amicus. Nubo*, properly used only of a woman; literally, "to veil oneself." *Uxori nubere nolle* means, to be unwilling to marry a wife who will henpeck you.

143. "Even this particular vice is eclipsed by the appearance of Gracchus with his trident clad in his patrician's tunic."

145. *Capitolinis.* To this family belonged M. Manlius, who saved the Capitol, and Cincinnatus. *Marcellis.*—The Marcelli, a plebeian family of the Claudian *gens.* Cf. Hor. C. xi. 12. *Catulis.*—C. Luctatius Catulus, the victorious general in the first Carthaginian war. *Fabiis.*—The Fabii came of that family, all of which, with the exception of one man, were killed by the Veientes at the river Cremera. *Paulli.*—To this family belonged L. Æmilius Paullus, who died at Cannæ, celebrated by Horace, C. i. 12, 37.

147. *Podium,* properly the wall running round the amphitheatre. Here = the seats immediately next to this wall, which were reserved for the aristocracy.

152. *Qui nondum ære lavantur.* *Æs* = a quadrans, *i.e.* 1*s.* 4*d.*, the price charged for washing in the public baths.

157. *Lustrari.* The Roman *lustratio* usually consisted in sacrifices performed to avert any evil omens which the haruspex might detect. Here it means a process gone through to avoid corruption.

160. *Jubernæ.* Ἰουερνία (Pliny), Ierne, Iverna, Hibernia, Ireland, taken by Agricola A.D. 82. The Orcades = Orkney and Shetland Islands, were taken A.D. 84. Cf. Introduction.

161. *Minima nocte.* Cf. Agricola xii.:—"Dierum spatia ultra nostri orbis mensuram et nox clara et extremâ Britanniæ parte brevis, ut finem atque initium lucis exiguo discrimine internoscas."

163. "Yet one, an Armenian captive, Zalates, more yielding than all the Roman youth, is seen," &c. Not strictly an Armenian, but Parthian.

167. *Hic fiunt homines.* "Here they learn to be men:" of course bitterly ironical. *Viri,* not *homines,* might have been expected.

170. *Artaxata,* the Armenian capital. *Prætextatos,* either (1) the manners of our youth, the *toga prætexta* being the dress worn by Roman youths, or, following Macleane, and adopting a signification attributed to the word by later authors, (2) unholy, unclean.

SATIRE III.

Introduction.—Judging from internal evidence, it seems probable that this satire was composed at two separate periods—partly during the reign of Domitian, partly under Trajan. We are led to the first conclusion by the fact that in lines 278 *et seq.* mention is clearly made to the nocturnal outrages which were perpetrated when Nero was on the throne, as well as by the allusion to the judicial murder of Barea Soranus (line 116), and to the unbridled arrogance of Fabricius Veiento (line 185), which at this time were filling all minds. A still stronger evidence that it was under the reign of Domitian that the satire was at any rate conceived is to be seen in the subject with which it opens—the departure of all honest men from Rome; for it was in A.D. 90 that Domitian issued the mandate which banished all philosophers from the imperial city. If, however, the poem was commenced and designed about this date, it was not in all probability completed till a somewhat later period, and for these reasons. The Pomptine Marshes

were drained by Trajan A.D. 107—a feat to which there is an obvious allusion in lines 32 and 307. The great influx of foreigners to Rome, commemorated in the vigorous episode from 58—125, occurred A.D. 108. As we said, therefore, above, the satire may be considered to have been begun under Domitian about A.D. 90, and completed under Trajan about A.D. 110.

ARGUMENT.—Juvenal, after regretting and yet commending the departure of his friend Umbricius, the haruspex, represents him to us as halting a little way from the city, and relating the causes which have impelled him to leave Rome. These briefly are as follows:—In Rome no room remains for virtue—no reward for honest labour. Ruin stares me in the face if I stay. Fortune now favours rogues. For an upright man there is nothing to do here. I am neither pimp nor thief; I am not any one's accomplice, and therefore no person cares about me. Secondly, the whole town is overrun with Greeks. They carry off everywhere the palm of prosperity; they are clever, abandoned, impudent, prompt, and fluent. With these qualities they command success. These men are all of them sycophants and parasites. In the art of flattery they surpass every one, especially us Romans, because they are better orators than we, and their whole life is a kind of acting. Even their sages, their Stoics murder. No; we Romans are quite outdone by these Greeks, who lord it over us by their calumnious insinuations to the more powerful of our countrymen. Again, money is here alone thought of. The magistrate will sacrifice everything to enrich his pocket. Income is the first thing, reputation and character the last. True men are made to give way to others because of their superior income; and, in fact, Rome is no place for true Romans. Then there is the extravagance of the day. In Rome no man can live simply, but you may live as simply as you like, if only you go to the Sabine Hills. In Rome we get nothing but ambitious poverty. There are a thousand other disadvantages incidental to a city life at the present day. In the country you can go to bed without fear of your house being burned down. Not so in Rome. Nor is it only that fires frequent the city, but that while the poor man's dwelling is destroyed by flames without exciting sympathy, every one is ready to lend the rich man a helping hand when the time comes. Besides, house rent is a great deal cheaper in the country than at Rome; sleep is possible there, where no main streets exist. Only think, too, of the nuisances of locomotion here. It may be well enough for the rich man who is carried in his litter; but those who are compelled to go on foot are always in fear of having their heads knocked off by projecting poles from waggons heavily loaded with timber, or run over. During the night-time dangers are more numerous still. Not only may a pot rattle down at any moment from above, and break your head, but the streets are perpetually paraded by bands of violently drunken rioters, who will attack you at any moment, and assault you too. Again, you are always liable to having your house broken open. These are some of the disadvantages incident to city life, says Umbricius; but good-bye for himself to them.

2. *Vacuis Cumis.* Cumæ was the oldest of the Greek colonies in Italy, and was famed alike for the fertility of its soil and the con-

venience of its harbour. Its capture, however, by the Campanians (Liv. iv. 44) dealt it a blow from which it never recovered. Its population was sold into slavery, and its port was deserted. Hence the appropriateness of the epithet *vacuis*, "desolate." Statius, Sylv. iv. 3, 65, speaks of it as *quieta Cyme*. When Horace says *vacuum Tibur* and *vacuas Athenas*, the adjective means "idle." That Cumæ was the landing-place of Æneas need scarcely be mentioned here.

3. *Sibyllæ*. A cavern at Cumæ exists to this day which is shown as the Sibyl's haunt. Cf. Ovid, Met. xiv. 104—*Vivacis antra Sibyllæ*, and Virgil, Bk. vi. 2 *et seq.*

4. *Baiarum*, a delightful and fashionable watering-place. To Baiæ Tacitus's description of a Swiss watering-place (Hist. i. 67) might be applied—*Locus amœno salubrium aquarum usu frequens.*

5. *Prochyta*. The name shows the force of the word. It was an island; is now called Procida; lies between the island of Œnaria and Cape Misenum, gained its title, as Servius says, ἀπὸ τοῦ προχύναι, from the fact that a volcanic eruption detached it from the mainland.

9. *Recitantes*. The question of recitations has already been discussed in these notes. They were bad enough always: they were worse than ever in the grilling heat of August.

10. *Componitur*. This use of the word exemplifies the force of the preposition *cum*. We might translate "crammed into," or "packed." Notice that the perfect, *substitit*—"he waited for it," *sc.* the van—in the principal clause, with *dum* joined to the present in the subordinate, is the ordinary construction when two contemporaneous actions are spoken of. Cf. i. 60, v. 94, ix. 4, xiv. 95. Exceptions to this construction are said to occur when both the actions indicated are equally continuous, in support of which proposition may be mentioned Cic. Rosc. Am. 32—*Dum . . . . erat occupatus, erant qui suis vulneribus mederentur.*

11. *Madidamque Capenam*. The "Porta Capena," at the foot of Mount Cœlius, leading in the direction of Capua, whence the name, opened out into the Via Appia, in the southern quarter of the city. The Appian aqueduct (Appia Aqua) passed over it; hence the force of the epithet *madida*. Cf. Martial, iii. 47:—

"Capena grandi porta qua pluit gutta."

The grove in which Numa met the nymph Egeria, as is intimated in the following line, was close to the Capena Porta.

12. *Constituebat*, used to make appointments with. It might have been the ablative with *cum*.

13. This grove which Numa, in honour of his *nocturna amica*, Egeria, had consecrated to the Camœnæ, was let out (*locantur*) to the Jews when, during the reign of Domitian, they were forbidden the city itself.

14. *Quorum cophinus*, &c. "Who have no furniture but a basket and a bundle of hay"—the former to place the alms in which they received, the latter to sleep upon. Cf. vi. 542. Cf. St. Matt. xiv. 20.

15. "Not a tree is there but what is taxed for the public good." An allusion to the severity of the taxes levied from the Jews. Cf. Suetonius—*Judaicus fiscus acerbissime actus est.*

16. "And the haunts from which the Camœnæ have been exiled

swarm with beggars." The Camœnæ are not to be confused with the Muses: while of the latter there were nine, of the former there were four—Antevorta, Postvorta, Carmenta, Egeria. Camœnæ is derived from *cano*, *carmen*, in the sense of prophecy which those words have.

18. *Præsentius* or *præstantius*. If *præsentius*, which is generally condemned, is read, the force would be, "how much more should we feel his influence;" and this may, too, be supported by Sat. xi. 111:—"Templorum quoque majestas *præsentior*." If *præstantius* is taken, it will be, "how far better housed."

20. *Ingenuum*, "natural." Cf. *vivoque* scdilia sano. Lucretius talks of *ingenui fontes*. Cf. Sat. xi. 116—"*Violatus* Jupiter auro."

23. *Here*. This is an ablative: *heri*, which is more generally used, is a dative. Cf. also *vesperi* and *vespere*, *mane* and *mani*. *Atque eadem cras*, &c.—*i.e. eadem res*—the same property will to-morrow wear away something from its scanty remainder.

25. Cf. Virg. vi. 14 *et seq*. The place was Cumæ where Dædalus first alighted after his flight from Crete.

29—33. *Artorius*, *Catulus*. Who these men were is not known. Probably they were typical scoundrels. "Let those stay there who swear that black is white—who are always ready to contract for the building of a temple, the purification of the river, the cleaning out of a harbour, the draining of the *cloacæ*, the burial of the dead, or the sale of slaves by public auction." For the performance of all these offices speculators were found to contract (*conducere*). The actual workmen whom the *redemptor* hired were generally convicts. *Portandum ad busta cadaver*.—The Roman undertakers were called *Libitinarii*. *Busta* strictly means the places at which the corpses were burned.

34—39. "Once upon a time these men (who now make so much money by their contracts) were trumpeters, and were habitually to be found in the company of strolling pugilists and wrestlers in provincial shows, well known with their puffing cheeks in every country town. Now they treat you to shows, and should the people thus signify their pleasure, put gladiators to death, simply to court popularity." *Edere munus*, the regular expression for "to give a show." *Verso pollice*.—Those who wished the gladiator killed turned their thumb towards their breast as a sign that he should be stabbed. Those who wished him spared turned their thumbs downwards (*premebant*) as a sign that the sword should be dropped.

38. *Conducunt foricas*. The *foricæ* = the Parisian *cabinets d'aisance*. "Why should they not do anything? for these are the sort of persons whom fortune, by way of a joke, raises from the lowest to the highest places."

42. *Poscere*. Either to ask for a copy of the book to take home and read, or else to ask to hear it read.

46, 47. Mr. Mayor says that reference to Verres v. 53, supported by what Juvenal says in Sat. viii. 87, shows that the *fur* and *comes* are here used in a special sense: that the passage does not mean, as some have taken it to mean, "I will help no man to steal, and because I can find no one whose company I can tolerate, I now quit the city;" but, "As I will bear part in no extortions, no provincial governor will take me out with him in his suite." This interpretation is probably

the correct one, though lines 49 and 50 might seem possibly to point to the general, not the technical or special sense of the passage.

54 *et seq.* "Do not value so highly all the dust that darkens the Tagus, and all the gold which it carries with it to the sea, as to lose your sleep at nights, and in wretchedness to take rewards that some day you must part with, or to make yourself an object of fear to your powerful friend." *Ponenda* = *deponenda.* Cf. Hor. Ep. i. 10, 31—"Si quid mirabere *pones* invitus."

61. *Quamvis quota portio fœcis Achæi.* This follows like a correction of what he has just said. "I cannot endure to see the city become Greek; and yet (κάι τοι) how small a portion of the scum of our city population consists of Greeks;" *not* as Mr. Prior wrongly renders, "how small a part *is of the dregs of Greece*," just as if it were *fœcis Achææ.*

63. *Chordas obliquas* = *sambucas.* Triangular harps: the special force given by the adjective employed.

64. *Gentilia tympana.* Tambourines, such as were used in the worship of Cybele.

66. *Mitra*, a species of light turban, was the peculiar head-dress of Asiatic women of bad fame.

67. *Rusticus*, &c. The very peasants wear the light slippers originally employed by Greek parasites when they were running off to dinner. *Trechedipna* is of course derived from τρέχειν δεῖπνον.

69. *Sicyone, Amydone, Andro, Trallibus, Alabandis.* These names are used to indicate the antiquity of the origin of the Greeks who flocked to Rome. *Sicyon* was on the coast of the Corinthian sea, and was destroyed by Demetrius Poliorcetes. *Amydon* was on the banks of the Axius, in Macedonia. *Andros* was one of the Cyclades, facing the south of Eubœa. *Tralles* was in Caria, on the banks of the Eudon, a tributary of the Mæander. *Alabanda* was about twenty miles south of Tralles, and was on the Marsyas.

71. *Dictumque a vimine collem, i.e.* the Viminal Hill, called, as the text explains, from the osier plantation which grew on it; just as the Esquiline Hill, according to the common but erroneous derivation, is said to come from *Esculus*, the esculent oak—the real etymology is *extra colo*, the hill without the city. Cf. *incolæ* (*in, colo*).

72. "Become the bosom friends of great houses, and establish themselves as the heirs presumptive."

75. "He has brought with him, centred in his own person, any character you like to name."

76. *Aliptes*, a trainer, lit. "an anointer" (ἀλείφω).

78. Cf. Johnson:—

> "All sciences the hungry monsieur knows,
> And bid him go to hell—to hell he goes."

80. *Qui sumpsit pennas.* As a proof of Greek "omniscience," Juvenal says that Dædalus was not a Moor, nor a Sarmatian, nor a Thracian, but born in the heart of Athens.

81. *Conchylia*, here put for the purple-dyed clothes themselves.

82. *Signabit, i.e.* on wills and other legal documents which require to be endorsed with the signatures of several persons.

83. *Pruna et cottona.* Plums and figs both came from Syria.

85. In this line Juvenal contrasts the native fruits of Italy, the *bacca Sabina*, with the foreign products mentioned two lines above.

91. *Ille* (subaud. *maritus*) *quo*, &c. For other similar usages cf. Hor. S. i. 10, 16 :—

"Illi scripta quibus comœdia prisca viris est."

92. "Of course we might flatter in the same way as do these people, but then they are believed, and we are not."

94. The allusion is here to the custom prevalent in the Roman theatres of women's parts being played by men. *Dorida*, &c., "a courtesan without a veil."

99. "And yet in Greece no person would see anything wonderful about Antiochus, nor Stratocles, nor Demetrius, nor Hæmus, for the Greeks are all comic actors by nature."

103. *Endromidem.* A thick woollen cloak, originally used of the wrapper which athletes were accustomed to put on after violent exercise, such as running (whence the word), and to prevent their catching cold. Cf. infra, vi. 246.

106. *A facie jactare manus*, "to fling a kiss," an expression taken from the manner in which musicians and actors acknowledge the applause of an admiring audience.. Cf. Sat. iv. 128, and Phædrus v. 7 :—

"In plausus consurrectum est. Jactat basia
Tibicen ; gratulari fautores putat."

108. This line is simply a *reductio ad absurdum* of parasitical flattery. These men are ready to applaud even if their patron can drain his goblet dry at a draught, and having done so, and placing it bottom uppermost upon the table, pours out the last drops with a gurgling sound (*crepitum*). *Trulla* (*τρύβλιον*) means not only a drinking-cup, but a washing-basin.

114. *Transi gymnasia*, "quit the play-grounds of vice." *Transi* is also taken as equivalent to *transi ad*, "pass on to," in which case *gymnasia* must be interpreted as meaning the different philosophical schools. But there is no good authority for translating *gymnasia* in this sense, even though the interpretation assigned to *transi* might be supported by vii. 190 :—

"Exempla novarum
Fatorum *transi*."

115. *Facinus majoris abollæ.* This *majoris abollæ* is a proverbial phrase, and simply means, as Madvig says, *majoris togæ, i.e. sceleris potioris.* The *abolla* (*ἀμβολλά*, a form of *ἀναβόλη*) was a species of cloak usually worn by Stoics. It was exceedingly full and flowing. *Majoris* is not, however, I think, used with reference to this fact, but simply in the sense of a severer or graver type, because the Stoics made inordinate professions of virtue. We talk of a clergyman's "cloth," and it is quite conceivable that a philosophical school might have been indicated by mentioning their members' garb. The following line is proof enough of what *abolla* really specifies.

116. *Stoicus Baream.* The Barea whose downfall is here mentioned at the hands of one of these philosophical hypocrites is a Barea Soranus, Proconsul of Asia in the reign of Claudius, who, in conjunction with his daughter Servilia, was charged with malpractices. The Stoicus was a certain Celer Egnatius, about whom see Ann. Tac. xvi. 32. The account given of him is certainly not prepossessing. Musonius Rufus, accusing this Celer under Vespasian, speaks of him (Tac. Hist. iv. 10) as "professus sapientiæ, dein testis in Baream, proditor corruptor amicitiæ cujus se magistrum ferebat."

118. *Ad quam, i.e.* Tarsus, on the banks of the Cydnus, in Cilicia, so called from the wing (ταρσὸς) which Pegasus, who was fabled to have sprung from the blood of the Gorgon Medusa slain by Perseus at Tartessus, is said to have dropped at this spot. Tarsus is usually translated as meaning hoof, an interpretation for which there is no adequate authority.

120. Names of typical Greek parasites.

126—130. "Besides (to dismiss the servile importunities of Greek flatterers), to use plain language, what can the poor man do, what politeness rendered is he to plead, even though ere it is yet dawn he takes care to be off in his toga, when the prætor hurries on his lictor in mad haste, these childless ladies having been up some time for their reception, to prevent his colleague anticipating him in paying his respects to Albina or Modia?"

127. When clients went to see their patrons, to wear the toga was considered emblematic of respect. Cf. Sat. i. 96.

128. As at this time each prætor had two lictors, they would naturally have an advantage in heralding their advent to the house of the rich lady in question. Mr. Mayor takes *impellit* to mean "treads upon the heels."

131. *Claudit latus.* Wealth now-a-days does everything, and so the scion of a noble family yields the place of honour (*i.e.* gives the wall) to a slave who has scraped together wealth.

137. *Hospes numinis Idæi.* Livy (xxix. 10) relates that when in 203 B.C. the Sibylline books were consulted, it was found that Rome might be secured against all invaders, if only the Idæan mother were brought from Pessinus to Rome. The duty of receiving her with a proper welcome was set apart for the best man in the city (*ut eam, qui vir optimus Romæ esset, exciperet*), and the senate accordingly selected P. Scipio Nasica. Cf. Sat. xi. 194—*Idæum sollemne, i.e.* the festival of Cybele, the Megalesian games.

139. *Servavit trepidam,* &c., *i.e.* L. Cæcilius Metellus, who, after having been consul twice, when pontifex maximus, saved the Palladium from the burning temple of Vesta, a feat of courageous devotion which he performed only at the loss of his sight.

141. *Quot pascit servos.* The aristocracy of Rome were frequently in the habit of keeping up two *familiæ* of slaves, the *familia urbana,* and the *familia rustica:* their numbers were almost unlimited.

143. For the expression of a similar sentiment cf. Horace, S. I. i. 62—*Tanti quanti habeas sis.*

144. "Though you swear by the altars of the deities of Samothrace and Rome, a poor man is thought to be able to think nothing of the

gods, and that with the permission of the gods themselves." *Samothracium.*—There always attached a peculiar degree of solemnity to the Samothracian gods. Who they were is not certainly known. The Cabiri are, however, generally mentioned as important members of this dread-inspiring Pantheon; and it was the peculiar office of the Cabiri to punish perjury.

150. "Or if to cobble up a hole, more than one patch displays the coarse fresh darning thread." *Recens,* because he was always having his shoes mended.

153. "Turn him out; he'll go if he has any sense of decency."

154. *De pulvino surgat equestri.* The fourteen front rows of the theatre were preserved for the knights, whose census amounted to 400,000 sesterces. L. Roscius Otho passed this restrictive law, which, as might have been expected, became at once extremely unpopular. Under Augustus it fell into entire disuse, and was only revived by Domitian.

159. "Such in an idle moment was the pleasure of Otho, who drew this distinguishing mark between us."

160. *Censu minor* either means (1) an income less than the equestrian one, or (2) is used generally of men of small property.

161. *Sarcinulis* was the common term for a wife's fortune, not merely as has been stated for her *trousseau.*

162. *Quando in consilio est ædilibus.* The ædiles were only police officers; consequently their assessors—for that is the office which *in consilio est* denotes—would not be very exalted personages. The post, however, was considered too lofty for the poor man.

163. *Debuerant migrasse.* As Umbricius and his family were now emigrating from Rome, the expression has a peculiar appropriateness here. A covert allusion may be implied to the secession to Mons Sacer; but what is really meant is this—that the Roman poor ought to have prevented themselves from sinking to this condition of ignominious poverty by leaving the city long ago in a body. The force of *olim* with the pluperfect is, that the time for migrating was long ago, that it passed by unheeded, and that now it was too late.

166. *Magno,* subaud. *constat.* A wretched lodging costs a great sum.

167. *Servorum ventres.* Even for poor men a number of servants was quite as much a necessity at Rome as it is in the present day in India. Horace, for instance (cf. Sat. i. 6, 116), was obliged, though frugal enough in his diet, to have three to wait on him.

168. (At Rome) "people are ashamed to eat their meals off earthenware, but no one is ashamed of doing so when he is transported to the Marsi." *Negavit* is used in an aorist sense. For *fictilibus,* cf. Sat. xi. 109—*Tusco catino.*

172. *Nemo togam sumit.* In the early days of Rome, every one, rich or poor, at all times wore the toga. During the period of the empire it was for ordinary daily use confined to the upper classes, the poorer only appearing in it on the occasion of holidays and high days.

173—179. "If at rare intervals (*quando*) the solemn holidays are kept in the rustic theatre, and after a long banishment (*tandem*), the familiar farce reappears upon the stage, when the country child sees—terrified from its mother's lap—the gaping mouth of the ghastly mask, you will witness there orchestra and spectators in one and the same dress, and

as the robe of their high office, white tunics are deemed ample distinction for the noblest of the ædiles."

175. *Exodium.* The *exodia* were farcical interludes filling up the gaps between the Atellanæ (see Introduction). *Personæ pallentis hiatum —i.e.*, probably, the *manducus*—"a terrible-looking puppet with a man's head and movable jaws with great teeth, which it gnashed at the people" (Macleane), though the ordinary mask would be quite appalling enough to frighten the *rusticus infans.*

180. *Hic ultra vires habitus nitor.* "Magnificence of dress far above the station and means of the wearers."

182. *Paupertate ambitiosa.* "Poverty that apes our betters."

185. "How much do you pay to get a look of recognition from Veiento, though he never accompanies that look with a single word (*clauso labello*)?"

186. The day on which one of the sons of the master of a Roman household first became a fit object for the barber's operations was observed as a feast. The hair cut off was offered up to some god or other. A case is here supposed in which a mere slave receives the same honourable treatment as would a free-born Roman youth.

187. *Plena domus libis venalibus.* "The house is full of venal cakes." Venal, because those who wished for an *entrée* to its masters could only gain it by the instrumentality of the favourite slaves, which they purchased by paying fancy sums for these sacrificial cakes.

188. *Fermentum.* "Take this, and keep it as the leaven of wrath in your mind:" let it rankle there, and see what a state of indignation you are moved to.

189. *Peculia.* "The savings of slaves." A slave legally could have no property, but the kindness of certain masters allowed them to keep what they could lay by. *Cultis* means "pet," or "pampered."

190. *Gelida Præneste.* So Horace, *frigidum Præneste*, C. iii. 4, 22. *Præneste* is generally used as masculine, *always* by Horace, and Virgil only in one place makes it of the same gender as Juvenal here. Cf. Æn. viii. 301—*Prænesta sub ipsa.*

192. *Proni Tiburis arce.* Tibur is called by Horace (C. iii. 4, 23) *supernum*, which means the same thing as *pronam.* *Arx* here is simply the town, in which sense it is used by the figure called in rhetoric metonymy.

193. *Tenui tibicine fultam*, "propped up by a slender buttress." The following absurd etymology of *tibicen*, used in this sense, occurs in Festus:—"*Tibicines* in ædificiis dici existimantur a similitudine tibiis canentium, qui ut cantantes sustineant, ita illi ædificiorum tecta."

194. *Sic* means either, as Macleane says, ἀποδεικτικῶς, "as you see," or "in this way"—*i.e.* with buttresses. *Labentibus* may apply either to the inhabitants or to the walls.

198. *Frivola.* Probably a contraction of *frigidula*, wretched furniture; here it simply seems to mean all such smaller articles of furniture as can be easily carried.

199. *Tabulata tertia*, third story. Above was the *cœnaculum*, or garret. Cf. supra, 166.

200. "For if the alarm begin from the bottom of the stairs, the last person will be burned is he who is protected only by a single tile from the rain."

203. *Proculâ minor*, "too small even for Procula," probably a well-known dwarf. Dryden, however, seems to think that Procula is the man's wife:—

> "Codrus had but one bed—so short, to boot,
> That his short wife's short legs hung dangling out."

For the construction cf. Sat. xv. 140—*Minor igne foli;* iv. 66—*Privatis majora folis. Urceoli*, small jugs of a common and cheap description, made either of earthenware or copper.

204. *Nec non* is used by Juvenal and other writers of his age in a somewhat different manner from that in which it is used by Cicero. Cicero always joins the *non* with some word coming after, and thus separates it from the *nec*. Juvenal, on the other hand, runs them on together, and makes each negative the force of the other.

205. *Recubans sub eodem marmore Chiron.* The *abacus*, or sideboard, was probably supported by a pillar representing Chiron. The similarity in sound existing between *abacus* and the Greek *ἀβάκης* (*α*, privative, *βάζω*), "speechless," might almost suggest the idea that the two are etymologically connected, and that *abacus* is the Latin equivalent, used as it here is by Juvenal, of our "dumb-waiter."

207. *Opici mures.* The Opici or Osci were the aborigines of Italy. The word is here used as an adjective, and is equivalent to *barbari.* The expression may be translated, "these Goths of mice."

209. "But it is the finishing-stroke of his misery that no one," &c.

212. *Horrida mater.* "Matrons go into mourning," as they did for Brutus.

213. *Differt vadimonia prætor, i.e.* proclaims a *justitium*, or cessation from all public business in the law-courts (*jus sisto*). After the defendant had answered to the prætor's demand for his first appearance in court to meet the charge brought against him, he was compelled to give surety (*vas*) for his attendance on the second day. The phrase then used of the plaintiff was *vadari reum*, while the defendant *vadimonia fecit. Differt vadimonia*, therefore, literally means "puts off the second appearance of the defendant." *Vas* and *præs* both alike mean bail, the difference between the two being that *vas* is used generally, whilst *præs* is confined to pecuniary matters.

216. *Impensas*, sc. *pecunias.*

217. "Another friend contributes some masterpiece of Euphranor and Polycletus." Euphranor was a statuary and painter contemporary with Philip of Macedon. Polycletus lived earlier, in the days of Pericles. The line probably contains an allusion to the manner in which the avaricious Roman generals had contrived to appropriate to their own private uses the plunder snatched from Greek cities.

219. *Forulos = ærumnarium sive biliothecam:* certainly here the latter. *Mediam Minervam*, "a bust of Minerva in the middle."

222. There were no insurance companies at Rome, or this line might be thought to refer to a modern species of not infrequent swindle. *Tamquam*, after verbs of suspecting, accusing, and the like, mentioning the matter of the suspicion or the charge, is exceedingly common, not only in Juvenal, but in Tacitus, Pliny, and other writers

of this age. *Rcum postulavit tamquam; suspecta tamquam; nocturnæ quietis species alteri objecta tamquam.*

223. *Circensibus.* For a full description of these games see Smith's Dict. Class. Antiq. They grew out of the Consualia, the commemoration of the rape of the Sabine women. For mention of them elsewhere *vide* Juvenal vi. 87; viii. 118; x. 80; xi. 53. *Sora* is on the Liris.

224. *Fabraterie, Frusinone.* Both Fabrateria and Frusino, as Sora, are in Latium. *Paratur*, "can be bought," is contrasted with *conducis*, "you can hire," in the next line. "You may become the independent landlord of a capital house at Sora, Fabrateria, or Frusino, for the same sum that you now rent a gloomy little hole for a year."

228. *Bidentis amans*, "with a fond attachment to your gardening hoe."

229. The usual distinction between *epulæ* and *epulum* is, that while the former means a banquet in a general or domestic sense, the latter is exclusively used of a feast to the gods, or on some other sacred occasion. Here, however, its application is more general.

234. *Nam* may be either taken as explanatory of the man's sleeplessness, or else as a particle merely joining the words with which it is coupled with the sense of what has gone before. *Meritoria = cœnacula* (cf. 201, *mereri*), hired lodgings.

235. *Magnis opibus dormitur in urbe.* "It takes a fortune to get a good night in the city," in which tense *magnis opibus* would be taken as a kind of ablative of price. It may, however, be a case of the abstract for the concrete: "only very wealthy men can sleep at Rome."

237. *Stantis convicia mandræ*, "the abuse of the drovers when a block of their cattle occurs." *Mandra* (*μάνδρα*) originally means a cattle-pen, afterwards the herd of cattle themselves. Others (Messrs. Riddell and White's Lat. Dict., p. 1154) take *mandra* as the driver of the team. Though the etymology seems scarcely complimentary, the word remains in English, "archimandrite."

239. Who is meant by Drusus is not positively certain. There seems good reason to suppose that it was Claudius, the emperor, of whose drowsy tendencies Suetonius says, "Quoties post cibum addormiscerct, quod ei plerumque accidebat, olearum ac palmularum ossibus incessebatur; interdum ferulâ flagrove velut per ludum excitabatur." *Vitulis marinis.*—Of the sea-calf Pliny says, "Nullum animal graviore sanno premitur; dextræ pinnæ vim, soporiferam in esse tradunt sannosque allicere subditam capiti."

240. *Liburnâ* or *-o.* According to the former reading it will be "in a litter" = *lectica.* According to the latter, in spite, I think, of Mr. Macleane's opposition, *Liburno* will be, as Mr. Mayor renders the dative, equivalent to *vehetur a Liburno*, "he will be carried by a Liburnian slave."

243. *Ante tamen veniet.* "Yet (though he takes no trouble at all) he will still get there before us."

244. *Unda prior.* "Breakers ahead:" more literally, "before is the surging tide of passengers."

249. "Don't you see the crowd that throngs round the smoking sportula?"—smoking because of the hot viands which it contained. The

root of *celebro* is the same as that of *creber*, and contains the idea of crowd.

251. *Corbulo.* There was a celebrated general under Nero of this name, who, commanded to be put to death by the emperor, committed suicide. It is more likely, however, that this Corbulo was some well-known athlete.

254. *Coruscat.* Cf. note on "frontemque *coruscat*," xii. 6.

255. *Sarraco.* Often—as v. 23—used of Charles's Wain, or the constellation of the Great Bear.

257. *Ligustica saxa.* Stones dug from the quarries of Liguria, in the Maritime Alps.

260. "The poor man's body is trampled to death as silently (*i.e.* attracting as little notice) as the breath leaves his body." In the following lines Juvenal is contrasting the different consequences of the rich man's death with that of the poor man's (*vulgi*).

261—263. "Meanwhile his servants (*domus = familia domestica*), with no idea of what has occurred, are busy washing the dishes (*patellas*), blowing up the fire, making a clatter with the well-greased scrapers, and getting ready the towels and the oil." *Striglibus*, the scrapers used after bathing. *Guttus*, the oil bottle.

264. *At ille* = the crushed slave as distinct from the master.

266. *Porthmea.* Cf. Virgil's description of Charon, Æn. vi. 325 *et seq.*

269. *Quod spatium tectis sublimibus.* "What a distance it is from these high house-tops to the pavement!" Augustus limited the height of houses to seventy feet, Trajan to sixty, and Nero made a similar regulation after Rome had been burnt, A.D. 65.

270. It was enacted by the Roman law that the owner of the house from whose windows anything might fall damaging a passer-by should pay the full amount of the injury sustained.

274. *Adeo tot fata quot.* The *adeo* here has the force of equalising the *tot* and *quot*. "So surely do as many," &c.; "exactly so many."

277. *Pelves.* The derivation assigned by Varro for *pelvis*, "a foot-pan," was *pedum lavatio*.

278—280. "Your drunken blade feels himself positively punished unless he has killed his man, and has quite as wretched a night as ever Achilles had when he mourned his friend." As Mr. Macleane says, the picture of Achilles seems to have been a favourite illustration. Seneca introduces it (De Tranq. An. ii.). For the original see Homer, Iliad xxiv. 10 *et seq.*

282. *Improbus*, "hot-headed," "wanton." Few words in the Latin language have a more flexible meaning than this. It is used of the most incongruous objects—of labor (*labor improbus*), of a goose (*aut improbus anser*), of a tiger (*improba tigris*), of winter (*hiems improba*), habitually of money, and of a variety of other things. The root-meaning is, as Macleane in one of his notes to Horace says, to be found in the idea of excess. The context must supply the particular modification of sense.

283. *Coccina læna.* Drunk as he is, this young rioter can distinguish between the rich and poor man; if by nothing else, yet by the red cloak (*i.e.* one dyed with *coccum*, cochineal) which the wealthy

wore. Johnson's lines in "London" may well be compared with this vigorous passage in Juvenal:—

> "Yet e'en these heroes, mischievously gay,
> Lords of the street and terrors of the way,
> Flushed as they are with folly, youth, and wine,
> Their prudent insults to the poor confine;
> Afar they mark the flambeau's bright approach,
> And shun the shining train and golden coach."

295. *Aut dic aut accipe calcem.* "Tell me or be kicked."

296. "Tell me where you are to be found (begging), in what *proseucha* (Jewish oratory built in towns in which there was no regular synagogue) am I to look for you?" *Quæro*, though present, has a kind of future force. Cf. Sat. iv. 130—"Quidnam igitur *censes?*"

298. *Tantumdem est.* "It is all the same; they shake you just the same, and then shamming that they are the injured people, they make you give bail."

305. *Agit rem.* "Goes to work," "plies his business."

306-7. The Pomptine Marshes and the Gallinarian Forest were at one time great places for robbers. Near this latter spot was Liternum, the residence of the elder Scipio Africanus, who fortified his house against the attacks of the banditti. During the reign of Tiberius, however, the surveillance exercised over these regions was so great and so successful, that the robbers were driven from their lurking-places, and had to attack houses in Rome itself.

308. "And so it comes to pass that they all betake themselves hence to Rome just as to their shooting-coverts."

311. So great was the demand for iron with which to manufacture chains for criminals, that it seemed not unlikely that soon there would not be enough out of which to make the necessary implements of agriculture—mattocks (*marræ*) and hoes (*sarcula*).

312. *Atavos.* The order of ancestors was this: *pater*, *avus*, *proavus*, *abavus*, *atavus*, *tritavus*. Hence *proavorum atavi* means eight generations ago.

314. *Uno Carcere, i.e.* the Carcer Mamertinus, built by Ancus Martius. To it a subterranean dungeon was added by Servius Tullius. A second prison was built by Appius Claudius.

319. *Tuo.* Cf. Life of Juvenal at commencement. *Refici reddit* should of course in prose be *reficiendum*, or *ut reficiaris reddit*.

320. *Helvinam Cererem—vestramque Dianam.* It would seem from this that at Aquinum both Ceres and Diana were specially worshipped. Why Ceres should be called *Helvina* is quite uncertain. It has been stated that the name is derived from the Helvii, a people of Gaul; but this is mere conjecture. The epithet occurs nowhere else.

322. *Veniam caligatus in agros*, "I shall put on my country boots and come to your chill fields." *Caligatus* has been supposed, however, by some to have a metaphorical sense, and to mean equipped, the figure being a military one, and the idea being that Juvenal speaks of himself as a soldier engaged in a war against vice. So Gifford:—

> "Come well equipped, to wage in angry rhymes
> Fierce war with you on follies and on crimes."

SATIRE IV.

INTRODUCTION.—Of Crispinus, the introductory personage in this satire, we have already heard. In Satire i. 26 he is mentioned as a slave who had risen to popularity and power only through the favour of Domitian. An instance of his unbridled extravagance related in this satire gives Juvenal the opportunity of telling a story of a certain mullet of enormous dimensions caught in the Adriatic, and presented by the fisherman to Domitian. Domitian calls together his senators to consult what to do with this prodigy of the waters. This naturally leads on to a powerful exposure of the adulation and degradation from their high official duties which now characterised the Roman patres—the main point and purpose of the poem. By the allusions contained at the end of the satire to the downfall and death of Domitian, it was certainly written soon after the year in which he was killed (A.D. 96), and during the reign of Nerva, ere yet Crispinus had lost his power and wealth acquired under the preceding monarch.

ARGUMENT.—Crispinus again? He will appear often. He is wealthy, but not happy. Happy the wicked never can be—least of all the incestuous. Look at his extravagance! He, a freed slave, buys a fish which cost considerably more than did its purchaser. With the aid of the Muses I will relate a story of which the mention of that fish puts me in mind. Once upon a time, while the last Flavius was torturing the world, a huge fish was taken at Ancona. The fisherman, believing that unless he did so he would have to give up his prize under compulsion—informers being about who are ready to swear that everything of extraordinary value, though swimming at large in the ocean, was reared in the imperial ponds and belongs to the privy purse—at once makes up his mind to hand it over to the emperor. Straightway he speeds off to the Alban Villa, where he gains admittance to the august presence of Domitian. He begs the emperor to accept the fish. "It is too large," the trembling fisherman adds, "for any private tables; it was anxious to keep itself from being caught till it could grace your table, Cæsar." This flattery is gross enough. It pleases, however, the great man. Then comes the question, What dish is there which will hold the enormous present? This problem can only be determined by a council of state—a gathering of those senators whom the emperor hates, and whom he is therefore determined to degrade. The council is accordingly summoned. Enter first Pegasus, the newly-made bailiff—for a præfect of the city is nothing better than that now—upright, but too lenient for his times. Next Crispus, a genial, easy-going old man, both in speech and temper, who, by avoiding saying unacceptable truths, had managed to retain his life for eighty years. Then there are Acilius and his son, very undeserving of the cruel death in store. But great men seldom attain great age, and though Acilius endeavoured to accommodate himself to the tyrant's task by devotion to sports unworthy of his high birth, he is marked out as a victim. Kings are not so simple as they were in the days of Brutus. Next comes Rubrius, not less fearful, though less high-born, trembling and shameless. Then Montanus, the gourmand; Crispinus,

the fop; Pompeius, the informer; Fuscus, the schemer of campaigns in his marble villa; Veiento, the crafty; and Catullus, the blind but sensual. The latter is a prodigy of vice and adulation, as of blindness. "A marvellous fish that," pointing to the left, the fish really being on the right. "It surely foretells some wonderful military success for your Majesty." "Shall we cut it?" asks one. "Not so," replies Montanus. "Potters at once; we must have a special dish made for it." The motion is carried. Montanus's knowledge of the art of flattery is only equalled by the extraordinary niceness of his taste. He could tell you exactly the home of an oyster or an echinus. Its business done, the council is suddenly dismissed, as if tidings of war had come. All this is deplorably foolish. Yet it had been well for Rome if Domitian had never executed anything worse—had never murdered Roman nobles, which, however, he might have done with impunity had he not attacked freedmen and cobblers.

1. *Ecce iteram Crispinus.* For mention of this man before, cf. Sat. i. 27.

2. *Ad partes,* subaud. *sustinendas. Redemptum.* A metaphor from liberating slaves. The word is used in a slightly different construction by Tacitus and most authors: *redimebat vitia virtutibus,* not *redempta,* &c.

3. *Æger,* vacillating and irresolute, opp. to *fortis.*

6. *Porticibus.* In the porticoes attached to their houses the wealthy used to take exercise, either by walking or by means of litters, or in carriages: here the latter method is alluded to. *Fatiget.* Cf. Æn. i. 316—*Vel qualis equos Threissa fatigat Harpalyce.*

9. *Incestus.* This adjective was applied not only to all those who committed sins included ordinarily under the word "incest," but who, as appears from the following line, violated priestesses dedicated to the service of the gods.

10. "A priestess destined for the tomb, though the life-blood was still warm within her." The allusion is to the punishment inflicted upon vestals and other handmaids of the deities who allowed themselves to be debauched. Under Numa the penalty had been stoning to death. At this time it was live burial. The offender was conducted to the Colline Gate, leading out into the Campus Sceleratus, where she was deposited in a vault, which was heaped over with earth, and allowed to die of suffocation and starvation.

12. *Sub judice morum.* As has been mentioned before (Sat. ii. 29), the office of *morum censor* was arrogated by Domitian to himself. The penalties which this magistrate could inflict were of two kinds—*ignominia,* not affecting a man's private rights, and removable; *infamia,* a permanent stigma.

13. *Titio Serioque.* Any respectable man, not some one in particular. The John Doe and Richard Roe of our English law.

14. *Quid agas,* &c. This is a parenthetical expression of impatience. "What are you to do when the character with whom you have to deal far outstrips in iniquity any charge which you can prefer against him?"

18. *Consilium laudo artificis.* "One would give him credit for cunning, had," &c.

19. *Præcipuam ceram*, i.e. *primam in quâ heredes primi scribuntur.* Cf. Hor. Sat. II. v. 53 :—

"——Ut limis rapias quid prima secundo
Cera velit versu;"

where *secundo versu* = *heres secundo gradu.* As this passage shows, if the first heir died there were generally others in reserve (*substituti*).

21. *Specularibus.* "Windows" made of *lapis specularia*, mica.

23. *Frugi Apicius.* Apicius, the well-known epicure and gourmand, was sordid and frugal compared with Crispinus.

24. *Succinctus patriâ papyro.* "With aprons made of his native papyrus (or reeds) girt up." Some have taken it to mean that Crispinus, the *pars Niliacæ plebis*, the *verna Canopi*, dealt in papyrus. For *succinctus*, cf. viii. 162.

25. *Squamam* = the fish. Here a part, "the scale," is put by metonymy for the whole. In English we say "crown," meaning "royalty," &c.

28. *Glutisse.* An instance of onomatopœia. Cf. our "glutton."

29. *Induperatorem* = *imperatorem.* The old Latin *in* was written *endo* or *indu* in compounds = ἔνδον. Thus Lucretius uses Endopedi, Endopedire, &c. = Impedi and Impedire.

30. *Margine cœnæ*, side dishes. *Caput cœnæ*, the head dish.

31. *Purpureus.* Cf. i. 37—"*Tyrias* lacernas."

33. *Fracta de merce*, "from a damaged lot." *Fracta* has been referred to the cask, either as accidentally broken in the voyage, or else necessarily broken to get the fish out. *Municipes*, coming from his native home.

35. *Narrate, puellæ.* "Tell me, Pierides, chaste and young; and tell me all the more because I address you thus."

37. *Flavius* = Titus *Flavius* Domitianus Cæsar Augustus.

38. *Calvo Neroni*, "a bald edition of Nero." Domitian was bald, and Nero had been his predecessor.

39. *Spatium admirabile rhombi.* Cf. 81—*Crispi jucunda senectus*, and the Homeric *βία Ἡρακλῆος.*

40. *Ancon*, a town on the coast of Picenum, so called from its being built on a curve (*ἄγκων*).

46. *Pontifici summo*, the high priest (*pontifex maximus*), meaning Domitian himself. The manner in which the Roman emperors acquired supreme power in the state was simply by accumulating upon themselves various offices, in themselves singly constitutional. Thus Augustus got himself made consul-tribune, imperator of the armies, censor, pontifex, &c. Under Sulla the college of pontifices was increased from five to fifteen. The pontifex maximus was nominated by the pontifices, and elected by the *comitia tributa.*

49. *Agerent cum remige nudo.* "Would straightway cross-question the fisherman in his tunic." *Nudus* has been taken to mean half-starved. I think it only has reference to the fact that these informers, determined not to lose a moment's time, would pounce down upon the fisherman at once, just as he was, with only his tunic on, or, as we should say, in his shirt sleeves, in order that they might catch him in the act.

53. *Palfurio, Armillato.* Both informers.

55. *Res fisci est.* "Is the emperor's private property." The *fiscus* was distinguished from the *ærarium* as denoting the private purse in opposition to the treasury, which was under the control of the senate. *Donabitur ergo, ne pereat.* "That he may still turn it to his profit, he will make a present of it to the emperor."

57. *Quartanam sperantibus ægris.* It has been said that *spero* is simply here used in the sense of anticipating, and, as such, equivalent to the Greek ἐλπίζω. As quartan, however, would be a less serious evil than regular fever, there seems no reason to suppose that *spero* should not have its full signification of hope—"hoping that they will escape with a fever which comes only once in four days."

58-9. *Prædamque recentem Servabat: tamen hic properat, velut urgeat Auster.* "The wintry weather kept the fish fresh, but the fisherman nevertheless makes as much haste to bring it to its destination as if the warm south-west wind, which would spoil the fish, were blowing."

60. *Suberant* or *superant.* The former would mean "approach," the latter "pass."

61. *Minorem, i.e.* than at Rome.

65. *Itur ad Atridem. Picens.* The *Atrides* is, of course, Domitian. This is the mock-heroic way of speaking. Compare Pers. Sat. i. 4—*Ne mihi Polydamas et Troiades*, and supra, Sat. i. 100—*Ipsos Trojugenas.* Cicero, in his letters to Atticus, frequently adopts this strain.

66. *Genialis agatur dies.* Simply "enjoy yourself," for the genius was little more than a kind of essence of self. Cf. Hor. Od. III. xvii. 14—*Genium mero curabis.*

67. *Saginis* or *Saginæ.* If the former, "to swell your stomach with dainties;" if the latter, "to relieve it of its present burden" (*i.e.* by means of emetics), and so to make way for this monster fish.

70. *Surgebant cristæ, i.e.* with delight at the flattery. *Quid apertius?* "What can be more gross?"

72. *Pisci patinæ mensura.* "A dish big enough for the fish." Cf. supra, 39—*Spatium admirabile rhombi.*

77. *Villicus urbi.* The once lofty post held by the præfect of the city had become now so completely dependent upon the emperor, that the man who held it was nothing better than the imperial nominee or steward (*villicus*).

82. *Crispi jucunda senectus.* "Pleasant old Crispus." Cf. supra, 72.

83. "With character equal to his eloquence," Crispus is ranked by Tacitus (Hist. ii. 10), "inter claros magis quam inter bonos."

84. *Clade et peste sub illa.* "In those fatal and accursed times."

91. *Vitam impendere vero.* "Stake his life upon the truth."

93. *His armis,* "by these means;" using these precautions.

96-7. *Sed olim,* &c. "But in these latter times (*olim*) it's a perfect miracle if men of noble birth ever live to be old." *Olim,* "for some time past." Cicero would have used *jamdudum*, the Greek πάλαι.

98. *Fraterculus esse Gigantis.* The Giants were the sons of the earth (γηγενεῖς). This in Latin would be *terræ filius*, and *terræ filius* means a *novus homo*, a man of no ancestral glories. Hence the applicability of the expression.

100. *Albana arena.* The amphitheatre in the imperial palace at the foot of the Alban Hill.

101. *Quis enim*, &c. "Who cannot see through these patrician tricks?" *i.e.* the emperor knows very well why men of noble birth fight with beasts, and make public exhibitions of themselves; simply to please him, and so to escape punishment for the misfortune of their high lineage.

108. *Amomo*, the ointment with which corpses were smeared, made out of the *Indica vitis*, and not as a rule applied to the hair till the evening meal. Cf. Sat. xi. 122.

110. *Pompeius*, a noted informer (*delator*), who by his whisper could cut your throat.

111-2. Cornelius Fuscus was a celebrated military officer under the reign of Domitian. He was killed in a campaign against the Dacians, on the banks of the Danube. For his character see Tac. Hist. ii. 86.

116. *Dirusque a ponte satelles.* "A dirty, cringing beggar, fresh from the bridges," the bridges being favourite stations for Roman mendicants.

117-8. The Via Appia sloped down from Rome, a distance of sixteen miles, to Aricia. Hence the force of *ad axes Aricinos*, "carriages on their way to Aricia;" and of *devexæ rhedæ*, "the descending chariot."

122. The *pegmata* (πήγνυμι) were a series of movable stages lowered by machinery from the roof of the theatre, and drawn up at a moment's notice. The *velaria* were a kind of awnings to keep off the rain and sun. The allusion in these lines is apparently to a common trick for amusing the spectators.

138. *Aliam famem*, second appetite procured by emetics.

139. *Nulli major fuit usus edendi.* "No man was a greater connoisseur in my time."

141. *Rutupino.* Rutupiæ, the modern Richborough, on the Kentish coast.

143. *Semel aspecti*, "at the first glance."

147. In the year 84 A.D. a Roman army marched against the Catti. No decided victory was gained. Domitian, however, who had led his forces, thought himself justified in assuming the title of Germanicus as in triumph on his return home.

149. *Pinnâ.* According to the scholiast, despatches containing bad news had a feather drawn outside them; while, if the tidings were good, the figure inscribed was that of a laurel branch. Perhaps here *pinnâ* simply means "with headlong haste."

153. *Cerdonibus.* Obviously a derivative of κέρδος. Domitian murdered the wealthy and noble with impunity, but not the lowest.

154. "This it was which laid him low while he was yet reeking with the blood of the Lamiæ." The Lamiæ (to a member of which family, Ælius Lamia, Horace addresses also the Odes i. 26, "Recte meo Lamiæ coronam," and iii. 17, "Æli, vetusto nobilis ab Lamo") were an old plebeian stock. Domitian killed one of them in order that he might marry his widow.

SATIRE V.

INTRODUCTION.—There is but little internal evidence to enable us to determine the date of the composition of this satire. The mention contained in line 36 of Thrasea and Helvidius might seem an allusion to the fate of Senecio, who was condemned to death by Domitian for writing a panegyric upon the latter, A.D. 90. The object of the satire is to expose the parasites, or professional diners-out, of Rome, these being symbolised by Trebius, while the contemptuous host is delineated in Virro. If there were no persons willing to live in such a way, there would, says Juvenal, be no entertainers. Therefore the greater fault is the parasites'. As Macleane says, between the client of early times and the parasite of later there was no connection; the relation in the former case between dependant and patron being simple and natural, while the parasite was a man who preferred to sponge on others to working for himself.

ARGUMENT.—Better to beg than to live the life of a parasite, dependent and despised. We will say you are asked once in two months to dine with the great man Trebius, merely, be it observed, to fill up a vacant place. Well, what then? In the first place, though the dinner comes seldom, Trebius keeps an account of it, and thinks, when he has given you one, he has paid off a debt. This is your reward for sleepless nights, and exposure at all times to the cold and nipping air. What kind of a dinner, in the second place, do you get, when you get one at all? You have to drink execrably bad wine; if it gets into your heads the guests will fight like Corybantes. Meanwhile, your host refreshes himself with the choicest vintages. Virro drinks out of fine amber cups set with jewels: cracked earthenware is good enough for you; or if a jewelled cup is set by you, there also stands by you a slave to watch that you don't steal any of the precious stones. The very water which you have is different. So, too, are your attendants. A swarthy and ill-favoured Moor looks after you, while he is served by a beautiful Asian boy, who turns up his nose if you order him about. You have to imperil your jaws by gnawing away at a black mouldy crust; Virro enjoys the choicest white-flour bread. A sharp look-out is kept lest you should try to pilfer from your host's loaf. You cry out to yourself in anger and disappointment at this treatment. Of course; but then why put yourself in the way of receiving it? Your indignities don't end here. Virro eats of the choicest lobster, seasoned with Venafran oil; you of a half-starved crab, with oil so rancid that the black slaves would not use it, and that the serpents would turn away from it in disgust. It is the same with the fish. Virro, you are of course to blame for your uncourteous and unsocial conduct. Then come many other dainties carved with marvellous skill—all for Virro. You must look on. If you speak like a freeman born, you will at once be turned out. The great man will never think of drinking your health. If you were only a wealthy man, childless by your wife—a barren wife makes pleasant friends—though with a rising family by your concubine, Virro would treat you like a prince. However, as matters are now, Virro feeds on the rare and choice boletus, you on mushrooms of a very

questionable quality indeed. The host and favoured guests have exquisite apples; you have rotten fruit. This is not stinginess in Virro; he merely treats you thus to vex you, and to illustrate his contempt. You are no freeman really. You are a slave to Virro's kitchen. If you *can* submit to this, it is quite right you should be made to do so. Your end will be that you will be flogged on the stage.

2. *Alienâ vivere quadrâ.* "To live at another man's expense." About the exact force of *quadra* here there is some little dispute. Forcellini says it means a table; Heinrich, a dish; Scaliger, bread—the Roman bread being square-shaped—this interpretation being also adopted by Grangræus in Hor. Epp. I. xvii. 49—*Et mihi dividuo findetur munere quadra. Quadra* means also "a fragment." This has given rise to another interpretation of the above—"To live off the crumbs that drop from other men's tables." However it may be arrived at, the meaning of the passage is plain.

3. *Sarmentus. Not* the same mentioned in Hor. Sat. I. v. in the account of the journey to Brundusium; at least, so says Macleane. He was the parasite of Augustus, as Galba was of Tiberius.

5. *Jurato,* "on oath." Cf. *cœnatus, adultus.*

6. *Hoc tamen,* &c. "Yet even supposing you cannot get this dinner."

8. *Crepido.* Raised footpaths, about which beggars lay. *Pons.* Cf. supra, iv. 116—*Dirusque a ponte satelles.*

9. *Tantine injuria cœnæ?* "Do you value a dinner at which you receive such insults so highly?"

11. *Farris canini.* Because dogs were fed on coarse barley bread.

12, 13. *Primo fige loco,* &c. "In the first place, don't let this escape you, that when you are bade to his table you are receiving payment in full of any good turns you have done him in times gone by." *Discumbere.* Because the Romans reclined at their meals.

14. *Imputat,* "puts it down as paid" = *expensum refert.*

17. The company at a Roman banquet consisted usually of nine persons—three upon each couch, the whole being called a *triclinium.* These three couches were so arranged as to form three sides of a square, the table being in the middle, and the fourth side remaining open so as to give the slaves free passage. The *medius lectus* was that at the top of the table, opposite the open end, the *imus* was on the left, the *summus* on the right. The place of honour was the corner seat of the *medius lectus.* The first seat on the *imus* was usually occupied by the host; the remainder of that couch was generally filled by the host's family. The guests all reposed with their left arms on cushions (*culata*), so that their right might be disengaged wherewith to eat.

18. *Una simus.* "Dine with me." The usual phrase. Cf. Terence—*Hodie apud me sis volo. Votorum summa!* "Is this the height of your ambition?"

20. *Trebius.* The parasite, in his haste to get to the great man's house, lest all the rest of the visitors should have gone their rounds, leaves the buckles of his shoes behind—if this be what is meant by *ligulas dimittere.* Heinrich says that *ligulas dimittere* means, to let the straps or thongs hang loosely together. *Ligula* is a derivative of *ligo,*

and though pronounced by grammarians in the same way, probably, as *lingula*, is not the same word.

22. *Sideribus dubiis.* "When the stars are paling their ineffectual fires." The allusion in the next line to *Bootes* would indicate a still earlier hour.

24. *Succida.* Literally, "with the juice in it"—newly shorn. It appears from this line that the wool thus cut was soaked in wine or vinegar; and the wine was so bad which the unlucky Trebius had to drink, that even, says Juvenal, the wool itself would have scorned it.

26. *Proludunt.* Metaphor from the gladiatorial shows.

29. *Saguntina lagena.* Jars made of the earthenware imported from Saguntum, in Spain.

30, 31. *Ipse capillato*, &c. "The great man himself drinks wine, bottled in the days when consuls wore beards, and the juice of grapes pressed in the social wars." Cf. Hor. C. II. xv. 11.—"*Intonsi* Catonis." *Diffusum, i.e.* poured from the larger vessel, *dolium*, into the *amphora*, in which it was kept. *Bellis socialibus, i.e.* 91—89 B.C. Cf. Hor. C. III. xiv. 18—*Et cadum Marsi memorem duelli.*

35. *Fuligine.* When the Romans wanted to hasten on the ripening process of wines, they kept them in a smoking-room—*fumarium.* Horace talks of a bottle of wine as trained to inhale the smoke. Cf. Od. III. viii. 11—*Amphoræ fumum bibere institutæ.*

36. *Thrasea, i.e.* P. Thrasea Pætus, put to death by Nero. Helvidius Priscus was killed by Vespasian, and was the son-in-law of Thrasea. The birthdays of Brutus and Cassius would be observed as commemoration days of Roman liberty—a fit occasion for the production of the best wine, as hinted by *quale*, &c.

38. *Heliadum.* Cf. Smith's Class. Dict., &c. *Crustas*, goblets embossed with various devices.

42. These words may be Juvenal's, or those of the impertinent fellow who watches the agile motion of the parasite's fingers.

45. This line explains itself when compared with Virgil, Æn. iv. 36, &c.:—

> "——Despectus Iarbas
> Ductoresque alii quo Africa terra triumphis
> Dives alit."

46. The shoemaker of Beneventum was named Vatinius. He was a favourite of Nero. From the length of his nose, he gave his name to a particular description of jug with a very long (*quatuor nasorum*) spout.

48. Sulphur, and also a compound of lime and white of egg, were used for repairing glass.

50. *Decocta.* Water boiled to purify it, and then cooled with snow.

55. The *Via Latina*, like other roads leading out of Rome, was lined with tombs, from behind any of which a cut-throat-looking fellow, like the Moorish footman, might be expected to jump up.

56. *Flos Asiæ ante ipsum.* "Some fair youth, the pride of Asia, stands at the great man's side."

59, 60. *Tu Gætulum Ganymedem*, &c. "Be sure only to call your blackamoor Ganymede when you want anything to drink."

62. *Quando ad te pervenit ille?* "And yet how often does even he (Gætulus cursor) come when you call?"

66. *Servis superbis.* "Pampered menials."

67. *Quanto porrexit murmure.* "What a fuss he has made about giving you."

71. *Dextram*, &c. "Hands off, remember."

72. *Salva sit*, &c. "No republic in the matter of bread, please."

74. *Vis tu.* "*Vis tu* dicit, qui aliquem hortatur, aut rogat aut evocat aut modeste jubet." Cf. Hor. Sat. II. vi. 92—*Vis tu homines urbemque feris præponere silvis?* "My friend, you're a cool hand; but you had better confine your attentions to your own bread department."

81. *Squilla.* Generally a shrimp; here a lobster.

86. *Venafrano*, sc. *olivo.* Venafrum, a town in Campania, as celebrated for its olives as Capua, a short way off, was for its grapes.

88. *Laternam.* Cf. Hor. Sat. I. vi. 124:—

"Non quo fraudatis inimundus blatta lucernis."

90. The Numidian oil with which Bocchar, a king of Mauritania, anointed himself was so fetid that no one would bathe with him.

92. *Mullus.* We have already (Sat. iv. 15) heard something about the costliness of mullet.

93. *Tauromenitanæ.* The rocks of Tauromenium, on the east coast of Sicily. *Quando omne peractum est.* "As all the sea near us is used up."

96. So rapid is the demand for fish, that those in the Etruscan waters are not suffered to grow to their full size (*crescere*).

98. *Quod captator emat*, &c. "Something for Lænas, the legacy-hunter, to buy, and for Aurelia (the rich old woman to whom he sends his gift) to sell." Tiberius, it is said, more than once turned the generosity of those who made him presents to the same profitable account.

103. *Longæ cognata colubræ.* "Which has a remarkable likeness to a snake."

105. *Vernula riparum.* What fish is meant is not certain. It was one apparently peculiar to the Tiber; possibly the pike, a fish sufficiently coarse, as those who have tasted it can testify, for the most depraved of parasites, called generally the *lupus Tiberinus.*

107. *Ipsi pauca velim.* "I should be glad of a word or two with the host himself."

115. *Meleagri.* For the story of Meleager, see Homer, Iliad ix. 525 et seq.; Ov. Met. viii. 270.

120. *Structorem. Structor*, though mostly used of the man who laid the table, is here said of the carver, generally termed *scissor* or *carptor.* These professional carvers used to gesticulate in such a manner, that Petronius says they were sometimes accompanied in their movements by music. *Chironomunta* = χειρονομουντα, from χειρονομέω, to throw the arms in tune.

122. *Donec peragat dictata magistri.* "Until he has perfected himself in the lessons of his master."

123. *Nec minimo sane*, &c. "It makes all the difference in the world."

127. *Tamquam habeas tria nomina.* "As though you were free;" for all Romans free born had three names: 1, a prænomen, *e.g.* Publius, denoting the individual; 2, a nomen, as Cornelius, denoting the *gens;* 3, a cognomen, as Scipio, denoting the *familia* or *stirps;* sometimes 4, an agnomen, indicating personal distinction, as Africanus.

131. *Læna*, as Sat. iii. 283 indicates, the patrician cloak. *Pertusa* means, "with holes in it." The two words, therefore, might typify a gentleman in reduced circumstances. Cf. vii. 134.

132. *Quadringenta*, &c., *i.e.* raises you to the pecuniary condition of an *eques*—gives you 400,000 sesterces. Observe the sarcasm which is introduced by the juxtaposition of the *homuncio* and *deus*.

141. *Sed tua tunc Migale*, &c. There are two or three different ways in which this passage may be taken. The first is contrasting Migale with *uxor*—the concubine with the lawful wife—because the children born in concubinage had no legal rights. This is the interpretation which has been followed in the argument. Thus, "He will fondle children unlawfully born, because he knows they cannot interfere with him in his attempts to get hold of the money." The second way is to take Migale as meaning the lawful wife. "Even though you have children, he will try what is to be done by getting over you that way." The third (that adopted by Mr. Mayor) is to emphasise the *tunc*, and to translate, "Now as you are poor, &c., the gentleman will be rather annoyed than otherwise by your brats."

147. The Emperor Claudius was poisoned by his wife Agrippina in mushrooms.

152. The gardens of the Hesperides were placed variously by different poets in certain parts of Africa.

153—155. The different interpretations which have been applied to these lines rank themselves under two heads. Either the *qui tegitur*, &c., applies to a monkey which has been taught to munch apples; or else we are to understand by the periphrasis "a raw recruit;" in this latter sense *capella* would be sneeringly put for *campidoctor*, a drill-master. According to the first interpretation we shall get, "You have to eat a rotten apple, as bad as that gnawed on the low boulevard by the monkey which, armed with shield and helmet, and in momentary fear of the lash, has learned to hurl a dart while perched upon the goat's ragged back." According to the second, "You . . . . . by the recruit on the top of the rampart who learns from the drill-master." It may be objected to the first that *ab capella* is not good Latin for "fan a goat's back." I am inclined, however, to put this aside, and to agree with Mr. Prior in thinking that the gnawing of an apple is much less special than to a monkey. The *aggere* here mentioned is that of Servius Tullius, which, according to Mr. Prior, had long since ceased to be a military fortification, and had become a species of low boulevard. If we accept the second version, we shall regard *aggere* as not referring to any one particular rampart, but merely as being used generally.

157. *Nam quæ comœdia*, &c. "Can any play be better than the sight of a gourmand done out of his dinner?" Cf. Hor. Sat. I. x. 6—"Laberi *mimos*."

164. *Etruscum puero si contigit aurum.* "If as a boy he has ever

been fortunate enough to wear the Etruscan gold," *i.e.* the *bulla*, which was made of gold, and which was worn by the children of all freemen who could afford it. The poor adopted, as the next line indicates, a leathern strap with a knot.

168. *Minor.* "After he has helped himself." *Inde.* "For this reason," in hope of this, "you leave untouched in silence the bread which you have grabbed from the slaves."

171. You will some day or other (*quandoque*) come to play the typical parasite upon the stage.

SATIRE VI.

Introduction.—The general scope of this satire is sufficiently well known to render any special introduction necessary. Juvenal is not the only author of his time who bears a melancholy testimony to the decadence of feminine virtue. Perhaps a description of this particular poem may best be given by quoting the words of one of Juvenal's translators, and of a satirist almost as fearful as Juvenal himself—Dryden.

"This satire, of almost double length to any of the rest, is a bitter invective against the fair sex. It is indeed a commonplace from whence all the moderns have notoriously stolen their sharpest railleries. In his other satires the poet has only glanced on some particular women, and generally scourged the men. But this he reserved wholly for the ladies. How they had offended him I know not: but upon the whole matter he is not to be excused for imputing to all the vices of some few amongst them. Neither was it generously done of him to attack the weakest as well as the fairest part of the creation; neither do I know what moral he could reasonably draw from it. It could not be to avoid the whole sex, if all had been true which he alleges against them; for that had been to put an end to humankind. And to bid us beware of their artifices is a kind of silent acknowledgment that they have more wit than men, which turns the satire upon us, and particularly upon the poet, who thereby makes a compliment where he meant a libel. If he intended only to exercise his wit, he has forfeited his judgment, by making the one half of his readers his mortal enemies; and amongst the men, all the happy lovers, by their own experience, will disprove his accusations. The whole world must allow this to be the wittiest of his satires; and truly he had need of all his parts to maintain, with so much violence, so unjust a charge. I am satisfied he will bring but few over to his opinion; and on that consideration chiefly I ventured to translate him."

As to the date of the composition of this satire, there seems to be every reason to suppose that it was written either during, or very shortly after, the reign of Trojan. In the first place, there are several distinct allusions to what took place while this emperor was on the throne, and while he was commencing those Armenian campaigns which constitute perhaps some of the most memorable events of his history (cf. lines 407—411). In the second place, the subject selected

and the method of treatment adopted are what might be expected from a mature satirist as Juvenal at this time would be, rather than from a young writer. Thirdly, the costumes alluded to, especially the head-dresses (mentioned 502), exactly correspond with those depicted on certain coins, still extant, struck during the reign of Hadrian and Trojan. Besides this, the allusion to the importation of foreign vices would refer most appropriately to this period, while the mention of Saufeia (320) is made in terms almost exactly similar to those employed in Satire xi., a work which, by internal evidence, is to be referred to the latest years of the poet.

ARGUMENT.—Modesty flourished only or chiefly under the reign of Saturn. Women are naturally vicious. Such being the case, suicide is preferable to marriage. Do you think that if your wife marries you she will forego flirtations? She would rather lose an eye. If you want to know what is the genuine standard of feminine virtue, look but at the public places—the promenades and the theatres. See how women intrigue with musicians, with actors. Look at Hippia, the senator's wife. She went off to Egypt with a player; and Canopus, infamous though it was, declared her conduct too bad. Illicit love teaches women, who will endure nothing for their husbands, to bear everything for their paramours. They will cross the sea, brave the winds, and only be ill when they have their husbands with them or in their thoughts. If you want to know what the women of this age really are, take the highest instances. See how the wife of the Emperor Claudius treated him. If a man says that his wife is virtuous, it is because she either brought him money, or because she is pretty; and directly she ceases to be pretty, you may be sure he will bid her good-bye. Do you then assert that amongst all the women who breathe there is not a single one good? Absurd! Cesennia is virtuous, and her husband allows the fact. Well, if you find virtues, you will also find utterly intolerable pride. It would be unbearable to have a wife who presented you with Hannibals, and Syphaxes, and all the great men of antiquity, if she was entirely overbearing. There is no pleasure in excellence, if it has the effect of corrupting the heart. Again, a most abominable feature in the women of the period is their pretence of learning. Latin is not good enough for them, and they veil their criminal conversation in Greek. Why marry without love? If you do marry and take a fancy to your wife, your life will be made miserable by her imperious demands. She will overturn all your habits and customs. If one of your old friends come to your door, she will drive him away. As for your servants and slaves, she will treat them as if they were not human beings at all, and will be immeasurably surprised and annoyed unless you fall in with her wishes in this matter. Nor is she only the tyrant over her slaves, but over her husband; and so it comes to pass that in eight years she has buried as many husbands. Let the fact be mentioned upon her tombstone. Mothers-in-law are another source of infinite trouble. They will teach your wife how to intrigue and to keep secrets, which you ought to know, from their husbands. Women, too, are in these days inveterately litigious. There is scarcely a suit in the courts in which women are not the prime movers. Look, too, at the passion for

appearing as athletes and gladiators which has taken possession of the female sex. Is it to be supposed that they can make these public displays of themselves and retain their modesty? Your wife will allow you no peace at night. Her curtain lectures and alleged groundless suspicions will keep you perpetually awake. If you ever remonstrate with her as to her ways, she will at once turn round upon you with the remark, that when you married her the arrangement was for you to go each your separate ways. What, you ask, is the source of these crimes? All women were modest once. Yes; but that was in the days when poverty and labour kept them so. Long peace, the influx of wealth, and the influence of Greek customs have changed all this. It is no good to suggest keeping a watch over women. Those who pretend to guard will really violate them. Athletes and musicians, these are our ladies' chief inamoratos now. On the whole, it is better for a woman to carry her passion for music to a ridiculous and unusual length than to be a bold masculine gossip, or than a savage who positively flogs her neighbours, or than a learned blue-stocking, who, when she dines, enters into a noisy estimate of the comparative merits of Virgil and Homer. Make it a rule not to marry a woman who is fond of talking, and of parading knowledge. Then there is another sort of woman, very detestable and very dreadful—the one who is always decking herself out with jewels, and who dresses herself for her paramour, but not for her household or husband. See how villanously these treat their servants. They surpass Xerxes in tyranny, and even keep executioners in fee to torture their wretched slaves. Of her husband she thinks nothing. She spends his money, it is true. She will do anything to please the priests. She fees Jewish hags, haruspices from the East, Chaldæans, and astrologers. However, it is better to have a wife who consults the stars through others than know all about them herself. Distrust doubly the woman who does this. These women bear children: ay, and whose children are they? Are they yours, or the brawny Æthiop's? In these days potions are sold which may drive husbands prematurely old. Their husbands' illegitimate children these women above everything hate. If the boys are wise, they will distrust everything to eat which their stepmothers offer them. This may sound like imaginary talk: it is fact. Procne and Medea were bad; but they, at any rate, did not murder for money. Crimes committed under the influence of passion may be more or less pardonable; not so when their motives are purely mercenary.

1. *Saturno rege.* Saturn was the traditional founder of the Latin race. When he left Olympus to escape from Jupiter, who, as Prometheus tells us, dethroned him and usurped his place, he came to Latium to be concealed there, from which fact the region gained its name (*lateo*).

7. *Cynthia.* The mistress of Propertius. The Lesbia alluded to in the next line is the Lesbia of Catullus. The ode of Catullus, commemorative of the death of Lesbia's sparrow is amongst the best known and the most beautiful of his poems. C. iii.:—

> "O factum male! O miselle passer!
> Tua nunc opera meæ puellæ
> Flendo turgiduli rubent ocelli."

11. *Orbe novo cœloque recenti.* "When the world was young, and the air of heaven was uncontaminated."

12, 13. *Rupto robore nati Compositive luto.* Two fables as to the origin of mankind are here alluded to. The first, that of their being generated from trees, is mentioned by Hesiod (Weeks and Days, 143), who, however, discovers their parentage, not from oak, but from ash: ἐκ μελεῶν ἀδάμαντος ἔχον θυμόν. The second is mentioned by Horace, Ode I. xvi. 13:—

> "Fertur Prometheus addere principi
> Limo."

16. *Græcis*, &c. The unfavourable view which Juvenal took of the influence of Greek civilisation and Greek customs at Rome has been already expressed at considerable length (Satire iii. 58 et seq.).

17. *Astræa.* Said to be the daughter of Zeus and Themis: a synonym for Justice.

22. *Genium.* The effigy of a man's genius was carved on the post of the bridal bed, which was placed in the centre of the *atrium.* Cf. Hor. Epp. I. i. 87—*Lectus genialis in aulâ est.*

25. *Conventum.* Probably the preliminary arrangements before the marriage was announced as coming off—"the engagement." *Pactum*, the business of settlements. *Sponsalia*, the actual marriage.

26, 27. *A tonsore magistro Pecteris et digito*, &c. Before the betrothed went to see his *fiancée* he had his hair trimmed by a very first-rate barber, a master of his art, and purchased a ring to place upon the finger of his intended.

38—40. *Lex Julia*, which enforced a penalty upon all who remained bachelors after a certain age. *Tollere.* This word, from being first used in a special and technical sense, came afterwards to be used in a general one. Originally it referred to a ceremony through which the Roman father went—that of lifting up the newly-born child from the ground, which was looked upon as a formal recognition, never afterwards to be withdrawn, of its legitimacy, and of its claim on him for support. *Tollere dulcem Cogitat*, &c. He is thinking about having an heir, and so of depriving himself of receiving any of those presents which the fortune-hunting market (*captator macellum*)—*i.e.* frequented by fortune-hunters—gives. Cf. supra, Sat. iv. 15.

43. "Is fool enough to submit to the matrimonial halter."

46. *Mediam pertundite venam.* Bleeding was resorted to by Roman physicians as a cure for madness.

47. *Delicias hominis.* Cf. xiii. 140. "Oh, the folly of the man!"

48. *Junoni.* Juno (Pronuba) was the goddess of matrimonial arrangements. Cf. Virg. Æn. iv. 59—*Junoni ante omnes cui vincla jugalia curæ.*

60. *Porticibus.* The porticoes or colonnades were favourite resorts for the Roman ladies. So were the theatres, allusion to which is intended by *cuneis*, the benches at these places being arranged wedge-shape.

67. *Aulæa recondita.* "Stage properties are put away."

69. *A plebeiis longe Megalesia.* From the *Plebeii Ludi* in November to *Megalesia* in April the theatres were shut. The former of these

festivals was in honour of the secession to Mons Sacer, and the conclusion of the disputes between the plebeians and patricians, which it inaugurated. The latter was in honour of Cybele, the *μεγάλη μήτηρ*, from the former of which words, *μεγάλη*, it gained its name. Cf. Sat. xi. 191—*Interea Megalesiacæ spectacula mappæ.*

70. *Personam*, the mask. *Thyrsus*, the ivy-covered pole which the Bacchantes carried.

72. *Gestibus Autonoes.* "By playing Autonoë." Literally, "by the gestures of," &c.

80. *Conopeo.* Originally, *conopeum* meant a gauze curtain for keeping off mosquitoes; here, by metonymy, it is used for the whole bed.

87. *Paridem.* Paris was an Egyptian comic actor, a *pantomimus*, who had a great reputation at Rome during the reign of Domitian. Cf. vii. 87.

105. *Radere guttur.* "To grow a beard." Literally, to scrape (*i.e.* shave) his neck.

106. *Secto requiem sperare lacerto.* "To hope for a discharge, having wounded his arm."

110. The fact that they are engaged in shedding each other's blood invests them with their charms; *i e.* makes them Hyacinths.

113. *Accepta rude.* Cf. vii. 171.

120. *Galero.* Cf. viii. 208.

133. *Hippomane carmenque.* Juvenal here alludes to the practice of preparing love-potions and reciting magic words. *Hippomane* indicates the excrescence which was said by the Greeks to be on the head of the foal when born, and which the dam was said to tear off and devour. If she failed to do this, and it was taken off in any other manner, she (the dam) was said to be driven mad. When Dido is mixing her love-philtre, this forms one of the ingredients—*Nascentis equi de fronte revulsus et matri prœreptus amor* (Æn. iv. 515).

136. *Optima sed quare*, &c. "How comes it, then (if all women are so bad), that Cæsennia, even according to her husband's account, is such a paragon of beauty? She brought him ten hundred thousand sesterces."

138. *Nec Veneris pharetris*, &c. "It is not with Venus's quiver that he grows thin, nor is it with her touch that he glows."

143. *Si verum excutias.* "If you investigate the matter thoroughly." *Concute* (cf. Hor. Sat. I. iii. 35) is used in the same sense. Macleane says that the metaphor is taken from a man shaking out his cloak. Orelli derives it from searching or shaking a thief.

146. *Collige sarcinulas.* "Pack up your goods." Probably containing a reference to the fact that a Roman woman, when divorced for no misconduct of her own, always took with her the *dos*, or dowry, which she had brought her husband.

151. *Ergastula tota.* The *ergastula* here alluded to were private prisons in which slaves, who had been sent hither for ill-conduct or at the caprice of their masters, were condemned to work underground. Sometimes these slaves cultivated the fields, but if so they were always chained. In the time of Hadrian and Antoninus an official inquiry was instituted into the condition of slaves; and in the reign of the former of these emperors *ergastula* were formally abolished. Juvenal

(Sat. xiv. 24) talks about *inscripta ergastula*—slaves who were condemned to work in these prison-houses, and who were branded.

153. *Mense quidem brumæ*, &c., *i.e.* December from the 17th to 23rd, during which the Saturnalia here indicated were held. From the 17th to the 19th were the Saturnalia proper; from the 19th to 21st, the *Apulia*, or the feast of Saturn's wife. This and the last two days were dedicated to the feast of *Sigillaria*; so called from *sigilla*, the little toys that were sold in booths during it. From what came afterwards we gather that this feast was held in the *Porticus Argonautarum*, the walls of which were covered with paintings of the expedition of the Argonauts. The effect that the booths thus erected would have would be to obscure from the view the sides of the wall on which the paintings of Jason were. The *casa candida* merely means "the white booth;" and the *armatis nautis* only refers to the sailors who would naturally be represented in the picture of the Argonauts together with Jason.

155. *Tolluntur.* "Are carried off," *i.e.* are purchased for her.

156. *Berenices.* The diamond ring which Berenice, the sister of King Agrippa, before whom St. Paul was brought (Acts xxv.), wore. For *myrrhina*, cf. vii. 133.

164. *Dirimente Sabina.* An allusion, of course, to the intervention of the Sabine women who had been carried off by the Romans, and who, by their mediation, checked the war of revenge.

172. Niobe, the wife of Amphion, boasted that her fecundity exceeded that of Latona. For this boast Apollo fired his arrows at her sons; Diana, at her daughters. By *Pæan* is meant Apollo, while *tu* refers to Diana.

177. *Scrofa.* The "sow" which was delivered of its litter of thirty young ones on the spot on which Æneas built Alba Longa. Cf. Æn. iii. 390.

185. *Rancidius.* Cicero frequently uses *fœtidum* in the same sense—"nauseous," "disgusting," "sickening."

187. *Sulmonensi.* A general idea particularised. Horace says *in mare Creticum*, when he means any sea; and *Sulmonensi* is simply put for any provincial woman.

200. *Pactam junctamque tabellis.* Cf. supra, v. 25. *Pacta* here refers to the espousals; *juncta*, to the absolute marriage.

202. *Mustacea.* Sweet wedding-cakes given to the guests before they left.

203. *Labente officio.* *Officium*, abstract for concrete—the guests who came. *Crudis*, because they went soon after they had eaten, and so before they had digested their supper.

204-5. *Lance beata*, &c. *Beatus*, rich, costly, because on these occasions, it appears (though we have it mentioned in no other passage), money was given to the wedding guests on plates. This practice reminds one of an entertainment given by Sir John Suckling to a company of ladies, at which the last course was composed of a donation all round of jewellery and trinkets. *Daicus* and *Germanicus.* Coins stamped during the reign of Domitian, to commemorate the different foreign expeditions.

216. *Testandi.* Slaves, and therefore men in the position of *lenones atque lanistæ*, had not the liberty of making a will; but in these days

freedmen took upon themselves these offices, and as they engaged the affections of men's wives, who in their turn forced husbands to make their paramours their heirs, Juvenal applies to them the word *testor*.

225. *Flammea.* Cf. ii. 124.

236. Archigenes was a Greek physician, born at Apamea, in Syria, who practised at Rome under Trajan. Cf. xiii. 98; xiv. 252. *Jactat pallia* may either mean "piles on bed-clothes," or else, supposing the malady to be fever, "flings them off."

244. *Formantque libellos.* The passion for arguing is mentioned by Mommsen as one of the natural characteristics and one of the educational tendencies of Roman boys. In these days it had extended to women as well. The *libelli* here mentioned are *libelli accusatorii*—depositions of accusation sent in by the prosecutor to the prætor. *Principium*, the starting-point of the accusation; *loci*, the arguments with which the charge is supported, consisting partly of legal precedents.

247. *Pali.* A sort of post on which tyro gladiators practised with a wooden sword and wicker shield.

250. *Florali tuba.* "Worthy of taking a part in the festival of Flora." But at this feast the gladiatorial shows were not real; the *arena* was not *vera*, but only imaginary.

259. *Cyclade.* The *cyclas* was a woman's light tunic. The *panniculus bombycinus* was an outer robe, or light over-mantle of silk.

265-6. *Lepidi.* Probably M. Æmilius Lepidus. *Cæci Metelli.* Cæcilius Metellus was blinded when rescuing the Palladium. *Gurgitis Fabii*, Q. Fabius Maximus Gaius—his nickname from his spendthrift habits.

271. *Quum simulat gemitus*, &c. "When she feigns tears, pretending to know all about some secret intrigue of yours."

281. *Olim convenerat*, &c. "The agreement that we came to when we first married (*olim*) was, that you should go your way, and that I might go mine."

291. *Collina turre.* It was in A.U.C. 543 when Fulvius Flaccus, the Roman consul, was besieging the Roman army in Capua, that Hannibal, in order to compel him to raise the siege, marched close up to the Colline gate.

296. *Sybaris*, as a town, was destroyed in 510 B.C. It had, however, acquired a proverbial reputation for luxury, which still remains.

303-4. *Spumant unguenta Falerno Concha.* They were drinking wine out of the lamps, and out of the shells with which they fed those lamps with oil.

345. *Clodius.* The history of Clodius, who, that he might keep an assignation with Cæsar's wife, dressed himself as a woman, and thus violated the rights of the Bona Dea, is well known. He was prosecuted by Cicero, who afterwards found in him a bitter and obstinate foe.

350. *Nec melior silicem*, &c. "Nor is she who tramps bare-footed along the dark pavement any better than," &c. The Roman pavements were mostly made of lava.

352. *Ogulnia.* A female member of that family, formerly plebeian,

afterwards patrician, by two members of which, Ogulnius and Caius, the law regulating the election of ædiles and augurs was carried.

387. *An Capitolinam.* Domitian instituted a contest of music, horse-racing, and gymnastics, held every five years in honour of Jupiter Capitolinus. The prize was an oaken wreath, *capitolinam quercum* = *quernam coronam.*

393. *Antiquissime divûm.* Because Janus presided over the commencement of all businesses and undertakings.

400. *Paludatis.* The *paludamentum* was a cloak worn by the Roman general, and by those of his officers who were high in command: in this it differed from the *sagum*, which was worn by the private soldiers. As a Roman general could only assume the title of *imperator* when he was abroad with his army, so he was unable to enter the city again before he had divested himself of the *paludamentum.* Both of these must be regarded as precautions taken by the Roman government against a military usurpation.

407. *Instantem regi Armenio.* From which words it is concluded that Juvenal must have written this satire in the reign of Trojan, and here referred to the Armenian expedition which he led.

415. *Exorata.* "Though they pray for mercy."

419. *Conchas et castra*, &c. "She makes as much fuss in calling for her shells at night as if she were a general moving his camp."

444. *Imponit finem sapiens*, &c. "A wise man thinks it is quite possible to have too much even of a good thing;" *i.e.* of wisdom in a woman.

446. *Crure tenus*, &c. She ought to adopt the masculine style of dress as well.

447. *Quadrante lavari, i.e.* bathe in public with men. Cf. supra, ii. 152, and Hor. Sat. I. iii. 137. A *quadrans* was the regular price paid at the Roman baths.

448. *Non habeat.* This use of the *non* with the subjunctive simply intensifies the force of the negative, and imparts to it the idea of strong prohibition. For similar usages, cf. Hor. Ode I. xiii. 13—*Non si me satis audias Speres perpetuum;* and (passim) *Non ulceret. Non sit qui tollere curet.*

452. Palæmon was a celebrated teacher of grammar and rhetoric.

456. *Solœcismum.* The inhabitants of Σολοι, in Cilicia (σόλοικοι), spoke bad Greek; hence the word. "A husband ought to be able to make a slip in his talk without his wife tripping him up."

462. *Pinguia Poppæana* may refer either to the asses' milk with which Poppæa Sabina, the wife of Nero, used to wash her face, or else to some one particular kind of cosmetic mixture which she invented.

465. *Foliata* = spikenard.

483. *Longi relegit transversa diurni.* Whilst her slaves are being beaten, she quietly "goes through the long list of her daily accounts," called *transversa*, because they were written not merely down the page, but across it as well. *Transversa* is also explained as equivalent to *adversaria* (cf. Opisthographia i. 6—*Scriptus et in tergo nec dum finitus Orestes*), and would thus mean rough memoranda; while others have supposed *transversa diurni* to mean the same thing as *acta diurni*—a not very probable or plausible conjecture.

485. *Cognitione peracta.* *Cognitio*, the word usually applied to a regular judicial inquiry, is here used of the kind of inquisition which these Roman ladies used to hold.

488. *In hortis.* The gardens which surrounded the public temples were great places for assignations, and the worship of Isis was proverbially accompanied with impurities.

502. *Tot premit ordinibus.* "With so many coils of hair does she load her head." Cf. supra, 496—*Volvit in orbem.* The same practice of adding unnatural altitude to the figure, by making the most of the hair, has lived down even to the nineteenth century.

511. *Gravis est rationibus.* "Is a heavy drag upon his income."

515. For a description of the sacred rites of Cybele, see Satire ii.

518—521. *Ovis—in tunicas eat.* By making a present of eggs to an accommodating priest any dreadful event that might be impending (*quicquid subiti et magni discriminis instat*) was averted; and by giving the same sacred dignitary the old clothes, it was drawn off (*eat*) with these, and so passed harmlessly away from the person menaced.

529. *Proxima ovili.* The temple of Isis stood in the Campus Martius, close to the *Ovile*, which was used for the voting by the *comitia centuriata.*

534. *Anubis* was symbolised by a dog's head, which the priests carried about the city, and which grinned at the religious observances of the people.

542. *Cophino fœnoque relicto.* Her basket and hay left; *i.e.* in the wood, of which we have heard before, Sat. iii. 14—16:—*Et ejectis mendicat silva Camenis.*

552. *Faciet, quod deferat ipse.* "He will commit the crime in order that he may go and inform, not only against the woman, but himself as well." Informers gained large sums of money for their vile trade.

559. *Formidatus Othoni.* Cf. Tac. Hist. i. 22. Seleucus is mentioned by Suetonius as having been the astrologer who induced Otho to revolt against Galba. Ptolemæus is the name given by Tacitus.

562. *Nemo mathematicis*, &c. "Before an astrologer is deemed a prophet, he must have been punished." *Mathematicus* (cf. Tacitus, passim, and Juvenal, Sat. xiv. 248, and elsewhere) is very commonly used to express this meaning.

565. *Ictericæ*, "jaundiced." So called in Latin because, according to an idea mentioned by Pliny, persons afflicted with jaundice who looked at this bird, the *icterus*, a species of starling, lost their complaint.

566. *Tanaquil.* His wife; so called because Tanaquil, the wife of Tarquinius Priscus, was *perita cœlestium prodigiorum mater.*

572. *Dentur lucro.* Cf. Hor. Ode I. ix. 14—*Appone lucro.*

573. *Pinguia succina.* Scented balls of camphor held in the hands during the hot weather to keep them cool, as well as to impart an agreeable odour.

574. *Ephemeridas.* Almanacs used by astrologers for the purposes of their calculations. In line 558, *tabella* was used to indicate these.

576. *Numeris Thrasylli.* Cf. Hor. Ode I. xi. 2—*Tentaris numeros.*

The reckonings of the astrologers. *Thrasylli.* Thrasyllus, an astrologer whom Tiberius was in the habit of taking into his councils. These instances of a taste for the supernatural and mysterious must be reckoned as so many proofs of the often quoted remark, that an age of scepticism and crime is one also of invariable superstition. Tac. Hist. i. 24 speaks of astrologers and soothsayers as "genus hominum infidum quod semper in nostra urbe retabitur et semper retinebitur."

582. *Si mediocris erit*, &c. "If she is a poor woman, she will resort to the common astrologers of the circus." Horace alludes to the same race of men, and speaks, in Sat. I. vi. 113, of *fallacem circum*, doubtless, however, indicating not merely the astrologers, but the beggars, blacklegs, and prostitutes, who in the evening frequented the circus, which, earlier in the day, when no races were going on, was a fashionable promenade. By the *spatium utrimque metarum* is meant the area on either side of the *spina*—the central wall that ran down the middle of the circus, at either end of which stood the *metæ*. At one extremity of the *spina* stood seven *ova*—egg-shaped pieces of wood, movable, so as to indicate how many chariot courses still remained. The *phalas*, spoken of in verse 590, are described (1) as being the *phalæ* supporting the *ova*, which stood at one end, or the seven golden dolphins which were erected at the other; (2) as being movable wooden towers on which fights took place—a not very plausible interpretation, and one favoured only by Servius.

586. *Mundi* = the signs of the heavens.

587. *Fulgura condit.* After a place had been struck by lightning, it was purified—a process termed *fulgura condere*—and then called *bidental*, from the sheep, *bidens*, which was offered up as part of the ceremony. Sometimes the name of the place, *bidental*, was extended also to the corpse which was struck down upon it, as in Persius ii. 27—*Triste jaces lucis evitandunque bidental*, and Horace, Ars Poetica, 471—*An triste bidental Moverit incestus.*

588. *In aggere*, &c. The woman looked to the *agger* for her fate, *i.e.* to the low class of soothsayers and astrologers who took their stand upon the *aggere*, which has been already mentioned supra, v. 153, and is adverted to again in viii. 43. It was a species of terrace or boulevard, some few feet above the ordinary level, commenced by Servius Tullius, extended by him from Porta Collina to the Porta Esquilina (cf. Hor. I. Sat. viii. 14—*Nunc licet Esquiliis habitare salubribus atque Aggere in aprico spatiari*), then carried by Tarquinius Priscus to the Porta Querquetulana, in length about twelve stadia (*i.e.* about a mile and a half), and in breadth about 50 feet.

591. *Vendenti, i.e.* the dealer.

602. *Transeo.* Cf. supra, iii. 114. Here, as there, it may mean "to pass on to," or to dismiss with brief notice.

603. *Ad spurcos lacus.* At the muddy-water tanks resorted to by poor women who had not private wells of their own. These were situated in the *forum olitorium*, in which the foundlings, who were thus adopted and became *suppositi*, were laid. The *Pontifices* might be plebeians; the *Salii* were always patricians.

606—608. *Hos fovet omnes*, &c. "All of these she fondles and nestles on her bosom; then, by way of enjoying a private farce, she hands

them over to be great men." *Secretumque mimum.* Macleane compares Horace Ode III. xxix. 49:—

> "Fortuna sævo læta negotio et
> Ludum insolentem ludere pertinax."

612. *Quod desipis, inde est.* "This is the first step towards dotage." Two lines lower down, Juvenal says that we ought to be able to tolerate this, or anything short of actual madness.

615. *Avunculus ille Neronis, i.e.* Caligula, of whom Suetonius writes,—"Creditur potionatus a Cæsonia uxore amatorio quidem medicamento, sed quod in furorem vertit."

616. *Cui totam tremuli.* "For whom Cæsonia gave as a draught a potion diluted with the entire forehead of a trembling foal." Cf. supra, verse 133—*Hippomane carmenque.*

621-2. Agrippina poisoned Claudius with a mushroom. *Caput descendere jussit in cœlum.* A polite way of intimating that she sent him in a direction which was *not* that of heaven.

626. *Tanti partus equæ*, &c. "Such is the cost of a foal's forehead; such the cost of a single charmer!"

627. *Nemo repugnet*, &c. "If no one interfere, they think they are perfectly justified in killing their step-sons."

633. *Pappas = pædagogus.* "Make your tutor, in spite of his nervous horror, first sip your cup."

634. *Fingimus hæc.* "We shall be accused of inventing pure fiction."

649-50. *Quibus mons subtrahitur.* The allusion is to a landslip. "Like rocks dissevered from the cliffs from which the mountain crags are torn asunder, while the side slips away from the o'erhanging hill."

651-2. *Quæ computat et scelus ingens sana facit.* "Who, after going through a mercenary calculation, commits a monstrous crime in perfectly cold blood."

652. *Spectant, i.e.* on the stage. *Subeuntem fata,* "taking upon her the fate." Cf. "*sub*jectaque colla," Æn. ii. 721.

653. *Similis si permutatio detur.* "If they had the opportunity of an exchange of our analogous characters."

657. *Hoc tantum refert.* "The only difference is this." Cf. *quid refert, minimum refert.* Sometimes *refert* (= rem — fert) is joined with the abl. *minimo discrimine.* Cf. supra, Sat. v. 123. We also get *mei interest, nostra interest.*

660. *Sed tamen et ferro*, &c. "She will not even stick at the sword, if her husband has fortified himself with the Pontic antidotes of the thrice-conquered king," *i.e.* Mithridates, vanquished by Sulla, B.C. 87—84; by Lucullus, 68; by Pompey, 66, who made Pontus a Roman province.

SATIRE VII.

Introduction.—The date of the composition of this satire has been the subject of considerable dispute, and has been differently referred to the reigns of Domitian, Nerva, Trajan, and Hadrian, as the emperor

mentioned in the first line. Against its having been written under Domitian, it is urged that Juvenal, his bitter and uncompromising foe, would have been guilty of inconsistency and hypocrisy had the praise bestowed on the imperial patron of letters—

"Et spes et ratio studiorum in Cæsare tantum"—

been meant for him; that, even supposing this flattery on the part of the satirist to be possible, it is only to the very earliest years of his reign that it could have been applied, and that this satire was evidently written late, because (1) that was the time at which the actor Paris rose to wealth and influence; (2) the Thebais of Statius (cf. 83) was not completed before the end of Domitian's time, viz., A.D. 94. In favour of its being composed when Nerva was on the throne may be mentioned the fact that the opening of the period of his gentle supremacy, mild and promising as it was, might well inspire hopes that a literary revival would take place. Cf. Martial XII. vi. 1, 2:—

"Contigit Ausoniæ procerum mitissimus aulæ
Nerva, licet toto nunc Helicone frui."

The principal argument in favour of the satire being contemporary, in point of composition, with Trajan is the extreme improbability that his predecessor, Nerva, during his short reign of two years, could effectually retard literary declension. Trajan also, it is said, had a favourite actor, called Pylades, who is alleged by some to be the *histrio* referred to in line 87. Mr. Macleane decides in favour of its having been written under the reign of Hadrian, because "encouragement was notoriously then given to Roman literature and art." The object of the satire is to expose the treatment which men of intellect and letters receive from the rich, and the objection which people have to spend money on education.

ARGUMENT.—The hopes and the reason of our studies are in the emperor only; for he alone it is who heeds the Muses, in an age when poets must take to any kind of trade to get their daily bread. Better times have come now. Rouse yourself, and try to gain the emperor's favour. But look to no one else. If you wait for another patron, it were better that you should destroy your books and papers. The rich admire the poet only as children do a peacock; and when old age comes, you will loathe in penury the verses which you have written. For instance, if you wish to give a recitation, and ask assistance of one of these rich men, not a farthing will he spend on you; he will lend you a dirty room, for which he has no use; he will send his freedmen for an audience; but he will not pay the hire of your benches. And yet this is the sort of thing for which we live! Our labour is all thrown away. Once take to writing, and you will never be able to give it up. The *cacoëthes scribendi* is incurable. Really great poets must not be annoyed by petty cares. Poor men cannot sing in caves and bear the thyrsus. Horace was at his best when he had had a good dinner. If Virgil had not had a comfortable home, he would have given us none of his fine heroic descriptions. Can we expect a fine tragedy of the olden kind, when the writer has to pawn his dishes and his cloak? Numitor, poor fellow, has nothing

to give his friend; plenty for his mistress and pet lion. What is fame alone? It may be good enough for Lucanus, who is rich; it is worthless to poets like Serranus and Saleius, who are penniless. Statius is a popular poet; but still he has to prostitute his genius to write burlesques for Paris. These burlesque actors are the rich men now. They acquire influence at court, and pull the strings of promotion. The days of liberal patronage are gone. Where is a Mæcenas to be found now—a Proculeius, a Fabius, a Cotta, a Lentulus? Those were the good old times in which genius was rewarded, and in which it was worth while to study. Is the historian a whit better off than the poet? More time is needed, more paper; and his loss is consequently the greater. Some one may say, historians and poets are an idle lot. Well, then, let us take the case of the lawyer. What does he get for all his declamation? Compare the incomes of a hundred lawyers with that of one driver in the circus. The court is met together. You may exhaust yourself with pleading. What will you get? A flitch of bacon, or a pot of fish, or something of this kind—the monthly allowance of an African slave. If you get a gold coin, there is the attorney's commission to be deducted. Æmilius is rich, and because he is so he gets any fee that he likes to ask. It was because they tried to compete with him that Pedo, and Matho, and Tongilius became bankrupt. Yet still fine clothes and a wealthy appearance are very useful. They get a man his price. Can we place any trust, nowadays, in eloquence alone? Cicero, were he alive now, would get a mere nothing for his pleading unless he wore a great ring. If a person wants to employ your services, the first thing that he does is to ascertain the extent of your establishment. For this reason Paulus used to appear in court in a hired ring, and so he could ask higher fees than Basilus and Cossus. Let us look at the rhetoric teacher. He has to hear his class repeat again and again the same theme. When he asks for his fee, his pupil is astonished, and wants to know what he has learned. Of course the boy's stupidity is the teacher's fault. "I would give anything," exclaims the rhetorician, "if the lad's father could listen as often as I have to his nonsense." Disgusted with tuition, the instructor descends into the real strife of the law courts. If he would but take my advice, he would give up the profession altogether. Only see what an income the music-master makes. He builds costly baths, and covered drives for the wet weather; he has a dining-room with marble pillars, and an admirable cuisine to boot. Quintilian, meanwhile, only gets a fee of two sestertia, which is considered great. How comes it, then, that Quintilian has contrived to grow rich? It is luck; and luck does everything. Witness Ventidius and Tullius. Many grow wearied of the professor's chair—*e. g.* Carinas and Thrasymachus. May those men of old, who looked upon a teacher as a parent, rest in peace! Achilles reverenced his Centaur tutor; but Rufus is chastised by his own pupils. Let us look at the teacher of grammar. Who pays him what he deserves? Even from his small fee the pedagogue and the steward deduct something. However, like our shopmen, you had better allow yourself to be bid down than to lose the fruits of your labour entirely. Verily, there are few fees which

you can get without the intervention of the law. It is necessary, of course, that a teacher should know every out-of-the-way question that can be asked—that he should be an accomplished disciplinarian. These are your requirements; and if he fulfils that, you provide him a golden piece at the end of the year.

1. *Ratio studiorum.* "The motive cause of literature," "the *raison d'être.*" *In Cæsare.* Cf. Introduction.

4. *Balneolum.* The baths here indicated are opposed, on the one hand, to the regular public baths; on the other, to those that were in private houses. They were the *balnea meritoria*, open to any one who was willing to pay a small sum. As for *Gabiis*, cf. iii. 192, and vi. 55. Horace, in a similar manner, speaks of baths and bakehouses together—*Furnos et balnea laudat*, Epp. I. xi. 13.

6. *Præcones.* Of heralds at Rome there appear to have been three main divisions—those who attended public auctions with the object of making people buy, those who were employed in courts of justice, and those who had work in the public assemblies. That they made a tolerably successful income we may judge from the epithet applied to the *præco* in iii. 157—*nitidus*, "well-to-do." Martial, too (v. 56), advises a father who has a stupid son, whom he still wishes to make a rich man, to apprentice him to the herald's calling—*Præconem facias vel architectum.*

7. *Atria* = *atria auctionaria.* The auction-rooms, mentioned by Cicero, de Leg. Ag. i. 3—*In atriis auctionariis potius quam in triviis.*

8, 9. *Nam si Pieria quadrans*, &c. "For if you don't see the chance of turning a penny in the abodes of the Muses, you had better put up with the profession and calling of Machæra." *Machæra* is probably some *præco*, and not a cook (*μάχαιρα*).

10. *Auctio commissa.* Unless it were that there seems reason to suppose that the phrase, *auctio bonorum commissorum*, is later than the time of Juvenal, Mr. Macleane's interpretation of the passage, "The sale of confiscated goods," would most likely be correct. If this interpretation is rejected, it will mean either "a sale in which those who bid are pitted against each other (*commissi*) like gladiators," or "a sale of goods intrusted by their owners to the auctioneer."

11. *Stantibus, i.e.* those who stand by and bid. *Œnophorum*, cf. vi. 426. "A wine-jar." *Tripodes.* The *mensa tripes* of Horace, Sat. I. iii. 13, as opposed to the tables of a later day, which were supported on a single stem.

12. *Alcithoen Pacci.* Alcithoe, a woman of Bœotia, refusing to take part in the worship of Bacchus, was changed into a bat. Ovid, telling the story (Met. iv. 390), speaks of her and her sister, who shared the same fate, as *Minyeia proles*, because they were daughters of Minyas, king of Orchomenus. *Paccius* and *Faustus* are the names of two second-rate poets of the period, who were obliged to put their compositions up to auction.

14, 15. *Asiani, Cappadoces, Bithyni.* These three words all of them merely refer to slaves imported from Asia, who had gained the distinction of *equites* by reason of the money which they had made: cf. supra, iii. 154. Because *Asiani* includes *Cappadoces* and *Bithyni*, line 15 has been thought to be spurious.

16. *Altera Gallia, i.e.* Galatia in Asia Minor; just as *altera Carthage,* "the second Carthage," means Carthagena in Spain. *Traducit,* &c. "Exposes to view with bare feet." Cf. viii. 17, and xi. 31. Others think that *traducit* here means "transports across the sea."

20. *Hoc agite.* A set phrase for expressing the necessity of haste—"Be up and doing." Cf. Hor. Epp. I. xviii. 88·—

> "Tu, dum tua navis in alto est,
> Hoc age, ne mutata retrorsum te ferat aura."

22. *Aliunde, i.e.* from any other quarter save from the emperor's generosity.

23. *Croceæ membrana tabellæ.* "The parchment of the yellow tablet." Perhaps, as Mayor suggests, a kind of MS. book with parchment leaves inside, covered outside with boards clad in parchment. Persius, iii. 10, talks of *positis bicolor membrana capillis, i.e.* the parchment was dyed on one side yellow.

25. *Veneris marito, i.e.* Vulcan. Catullus, in much the same phraseology, advises bad poets that they should burn their poems, xxxvi. 6:—

> "Electissima pessimi poetæ
> Scripta tardipedi Deo daturam
> Infelicibus ustulanda lignis."

26. *Tinea pertunde libellos.* "Let the book-worms destroy your writings." Cf. Ovid, Pont. I. i. 72—

> "Conditus ut tineæ carpitur ore liber;"

and Martial, VI. lx. 7:—

> "Quam multi tineas pascunt blattasque diserti."

27. *Vigilata prœlia, i.e.* those epic poems which have cost you sleepless nights. Cf. Ovid, Fast. iv. 109—*Carmen vigilatum.*

28. *Parva cella.* "Your little garret." Cf. Pers. i. 18—*Scribionus inclusi.*

29. *Venias.* "May come out," "develop into" = *evadas;* and Sat. ii. 83—*Nemo repentè venit turpissimus,* if that reading is retained. *Dignus hederis,* &c. "A bard worthy of the ivy crown and a wretched little bust." Statues of poets were placed in the Palatine Library, surmounted with olive chaplets. Cf. Pers. Prol. 5—*Quorum imagines lambunt hederæ sequaces.*

30, 31. *Didicit jam dives avarus.* "The rich and stingy patron knows only to admire and praise poets in the same way as children Juno's peacock." *Disertos,* from being applied originally only to oratory, afterwards became extended to poets. Cf. Horace, Odes I. i. 29—

> "*Doctarum* hederæ præmia frontium."

32, 33. *Sed defluit ætas,* &c. "But these years, during which you might have applied yourself to merchandise (*pelagi*), to warfare (*cassidis*), to agriculture (*ligonis*), slip away;" and when old age comes, you will curse yourself and your muse.

36, 37. *Accipe nunc artes,* &c. "Hear now to what tricks he will descend—he whom you cultivate, your patron, leaving for him the temple of the Muses and Apollo—to save himself the cost of spending

money upon you." The punctuation of this passage is disputed; that which is adopted in the text appears the best. The *Musarum et Apollinis ædes* were the regular place for recitations; but the poet, fancying that he would better himself by the change, has left them for the niggardly patron's house.

38. *Ipse facit*, &c. "This scurvy patron himself affects to be a poet, inferior to Homer only for the reverence due to his antiquity; and, to show that he has a poet's sympathies, he lends his poor brother a dirty room, which had long been locked up as fast as the gates of a town when the enemy is coming." So translates Mr. Macleane; and he has, it seems to me, hit off the sense of the passage in a strikingly convincing manner. For a fuller account of these recitations see the Prolegomena.

43. *Scit dare*, &c. Cf. Persius i. 54—*Scis comitem horridulum tritâ donare lacernâ.*

44. *Magnas comitum disponere voces.* "To arrange the loud applause of the company." From Persius i. 49 we learn that the customary cries of approbation were—"Euge! belle!" Martial mentions also "Effecte! graviter! cito! nequiter! euge! σοφῶς!"

45—47. *Nemo dabit regum*, &c. These lines justify the expression (36), *artes, ne quid tibi conferat.* The room and his slaves, by way of an approving audience, cost the patron nothing; "but not one of these great men will give you the price of your benches." For *quanti constant*, cf. vi. 365—*Quanti sibi gaudia constant.* The *subsellia* were probably the lowest seats of all; behind these ran the reserved seats, the *anabathra*, which were supported upon beams, that, like the seats themselves, had also to be hired (*quæ conducto pendent tigillo*). The *cathedræ* of the *orchestra* seem exactly to correspond with the "orchestra stalls" in modern theatrical arrangements, and comprised the foremost rows immediately opposite the reader. Thus we get the dress boxes (*anabathra*), the stalls (*orchestra*), and the pit (*subsellia*). Suetonius (Aug. 35) writes—"Serravitque etiam excusantibus insigne vestis et spectandi in *orchestra* epulandique publice jus." *Posita est*, "which is furnished with." *Reportandis*, "for carrying home."

48. *Nos tamen hoc agimus.* "Still we make this the business of our lives." Cf. supra, 20. *Tenuique in pulvere sulcos.* Cf. Ovid, Heroïd. v. 115:—

> "Quid arenæ semina mandas?
> Non profecturis littora bubus aras!"

50. *Nam si discedas . . . . tenet.* The present used after *si discedas*, rather than the future, vivifies the expression.

53—55. *Sed vatem egregium*, &c. "But a really great poet, the vein of whose genius is rare, one who will not submit to spin off mere hackneyed rhymes, and the coinage of whose inspiration has the stamp of no common merit." *Expositum deducere.* Pliny (Ep. I. x. 2) speaks of a man who makes himself free to all comers as "obvius et *expositus.*" *Deducere* is used sometimes of beating out metals; generally, however, as here, of spinning. For its application to rhyming, cf. Horace, Epp. II. i. 225—*Tenui deducta poemata filo;* Sat. II. i. 3—

Similesque meorum Mille die versus deduci posse; Ovid, Trist. I. i. 139—*Deducere carmina. Feriat*, the technical word for coining. Cf. the old formula, *Triumviri* A. A. A. F. F. (*æri, argento, auro, flando feriendoque*). *Moneta.* The temple of *Juno Moneta* was the Roman mint. Cf. App. Apol. p. 298—*Græca nomina Latinâ monetâ percussa.*

57, 58. *Omnis acerbi impatiens.* "Free from all the bitterness of life." In these lines Juvenal seems to insist upon two requisites as indispensable for a perfect poet: in the first place, he must not be harassed by the ignoble cares of life (*anxietate carens animus*); in the second place, he must be gifted by nature with the genuine poetic disposition — must be *cupidus silvarum, aptusque bibendis Fontibus Aonidum.* It therefore seems natural to prefer, in line 60, the epithet *sana* to that of *mœsta:* both readings exist. No man who is at once free from all divine inspiration, who has none of that heaven-sent ἐνθουσιασμὸς, and who is poor, can be a poet (*cantare sub antro Pierio*). The *thyrsus* is suggested by the idea of the god, who not only presided over convivial bouts, but the labours of poets—Bacchus, the constant companion of the Muses. Cf. Hor. Epp. II. ii. 77:—

> "Scriptorum chorus omnis amat nemus et fugit urbem,
> Rite cliens Bacchi sanno gaudentis et umbrâ."

Byron affectedly used to say that no one ever commenced writing poetry unless he was mad or in love.

64. *Dominis Cirrhæ, Nysæque, i.e.* Apollo and Bacchus. Crissa and Cirrha, though near together, were not the same places—Cirrha standing at the head of the Sinus, Crissæus and Crissa occupying the high ground beyond. Apollo was first worshipped here. Hence Juvenal connects Cirrha with it. The locality of Nysa is uncertain: it is usually placed in the Punjaub. *Feruntur*, "are carried headlong." Cf. Hor. Sat. I. iv. 30—*Per mala præceps Fertur.*"

66, 67. *Nec de lodice paranda Attonitæ.* "Not of one who is only inspired by the thought of how a blanket is to be got."

68. *Qualis Rutulum confundit Erinnys.* Cf. Æn. vii. 323, &c.

69, 70. *Nam si Virgilio*, &c. "For had Virgil had no servants, nor a comfortable house, all the snakes would have fallen from the heads of the Furies;" *i.e.* if Virgil had been a poor man, he would not have had spirit enough to describe the appalling sights he did. Cf. Æn. vii. 450:—

> "Geminos erexit crinibus angues
> Verberaque insonuit rabidoque hæc addidit ore."

As for the use of the two imperfects when the pluperfect might have been expected, cf. Cicero, Philip. viii. 4—*Num tu igitur opimium, si tum esses, temerarium civem aut crudelem putes.*

71—73. *Surda nihil gemeret*, &c. Cf. Æn. vii. 519:—

> "Tum vero ad vocem celeres qua buccina signum
> Dira dedit."

Poscimus, ut sit, &c. "We expect Rubrenus Lappa (some unknown poet) to equal the tragic writing of the olden days, when he can only afford to write his Atreus by pawning his dishes and his cloak."

For *Atreus*, used as the title of a tragedy, cf. *Agave, Pelopea, Philomela*, infra, 87 and 92; *Telephus, Orestes, Tereus*, i. 5, 6, supra, 12.

74. *Numitor.* A rich man (cf. viii. 93), who, poor fellow, though he cannot afford to send anything to his friend, can squander his money upon his mistress and his pet lion.

79—81. *Contentus fama jaceat Lucanus*, &c. Glory may be all very well for Lucanus, because he has money; but of what use is it without the money (*tantum*) to poor Serranus and Saleius? M. Aulæus Lucanus was well known for his wealth. By *horti marmorei* are meant gardens ornamented with marble statues, pillars, &c.

83. *Lætam fecit quum Statius urbem.* Statius was a favourite of Domitian; hence his popularity. The *Thebais* is his best known work. There are also extant, of his writings, the *Sylvæ* and the *Achilleis*.

85. *Tanta libidine.* "With such ecstasies."

86. *Fregit subsellia versu.* An extravagant way of describing the energy with which the recital was conducted. Cf. i. 13—*Assiduo ruptæ lectore columnæ.* Possibly Juvenal may intend to intimate that it was the audience who, by their noisy applause, broke the benches.

87. *Intactam Paridi nisi vendit Agaven.* Some little question has arisen as to what these words exactly mean. Their force can only be surmised by reference to certain facts. Paris was an Egyptian pantomimist. It is not, therefore, likely that he would have bought a tragedy which, for all professional purposes, would be useless to him. I think, therefore, that the *Agave* mentioned by Juvenal might have been a burlesque, perhaps of Euripides' Bacchæ. If this conjecture is correct, *intacta* would mean, not yet handled or mutilated by the burlesque writers of the day. It is evidently intended to imply, in this line, that Statius could not support himself by his genuine poetic writings, and that, to keep himself from starving, he was obliged to submit to some degrading ordinance. Such a degradation would be found in his condescending to accommodate his high talents to the corrupt tastes of the period. Thus Seneca (Suasor. ii.) speaks of Silo as a man "qui pantomimis fabulas scripsit et ingenuim grande non tantum deseruit sed polluit." Mr. Mayor suggests that Paris may have bought the tragedy, intending to recite it as his own. It seems absurd to suppose, as Mr. Macleane says, that "Paris bought the play out of charity." As for the *esurit nisi vendit*, it is but another instance (cf. supra, 69, 70) of the extreme difficulty of laying down anything like a general rule as to tenses in hypothetical sentences.

88. *Ille et militiæ*, &c. Mr. Macleane entertains the strange fancy that Juvenal is here paying a simple and genuine compliment to the kindly nature of Paris, who gave his brethren a helping hand, instead of satirising the corrupt state of things under which the power of promotion was vested in a pantomimist. *Honorem, i.e.* the posts of the *præfecti* and *tribuni*.

89. *Semestri auro.* For the office of military tribunes, of which in former times there were four, afterwards six, and perhaps at this time more, there was much competition. Hence, more easily to satisfy all candidates, the term of office was limited to six months—*semestris*. The tribunes wore a gold ring, and it is that which the *aurum* here indicates.

90—92. *Tu Camerinos Et Baream.* "Do you pay court to the Camerini and Barea? It is such plays as Pelopea and Philomela which make prefects and tribunes." There can be no doubt that here these titles are used in a contemptuous sense; hence the suggestion which I have advanced above, *à propos* of *Agave*, gathers additional strength. For these lines, cf. Introduction.

94. *Proculeius*, known for his generosity towards his family. Cf. Horace, Ode II. ii. 5, 6:—

> "Vivet extento Proculeius ævo
> Notus in fratres animi paterni."

95. *Fabius, Cotta, Lentulus.* All these names, as also that of *Proculeius* in the former line, are put for patrons of letters. Fabius was a friend of Ovid, who speaks of him thus (Ep. II. iii. 78):—

> "Primus ut auderem committere carmina famæ
> Impulit: ingenii dux fuit ille mei."

Cotta Messalinus was also a friend and patron of Ovid. Cf. Ep. IV. xvi. 41:—

> "Te tamen in turbâ non ausim, Cotta, silere
> Pieridum lumen."

Lentulus is called by Cicero *parens ac deus nostræ vitæ.*

97. *Vinum toto nescire Decembri.* The abstinence would be all the greater, as it was during this month that the Saturnalia were celebrated. Cf. supra, vi. 153.

99. *Plus temporis atque olei plus.* There was a proverb, "Et oleum et operam perdere" = to throw your work away.

100, 101. *Pagina surgit.* Cf. Ovid, Am. I. i. 17—*Quum bene surrexit versu nova pagina primo. Crescit.* Cf. Ovid, Trist. V. ix. 3, 4:—

> "Neque libellis
> Crevissat sine te pagina nulla meis."

Damnosa, "costly."

104. *Acta legenti.* Petronius mentions that the *actuarius*, who copied out the *acta*, read them aloud at table to amuse the company.

105. *Sed genus ignavum.* "But they (*i.e.* the historians) are a lazy race of men."

106. *Dic igitur*, &c. "Well, suppose they are; suppose historians are a slothful lot; but do the lawyers, for all the good services they render to their fellow-citizens, get any better return—they and the great bundles of papers which they have in court with them?" The *libelli* were depositions, &c.

108—110. *Ipsi magna sonant*, &c. "Of their own accord they talk big enough, specially when the creditor sits on and hears, or when their side is nudged by some one more anxious even than he who has come with a huge account-book to prove a disputed debt." The translation is easy enough. The question is, whom does Juvenal mean by the *creditor?* One explanation is, the lawyer's own creditor: he speaks bigger than ever, if he happens to see one of his creditors in court—in order that he may produce a favourable impression in his mind. A second explanation is, that two cases in which the *causidicus*, the lawyer, may be concerned are mentioned. The first is indicated by the *quum creditor audit:* it is a case of debt,

but it is not a contested debt. The second is meant by the *si tetigit latus acrior illo, qui*, &c.: this, too, is a case of debt, but it is a disputed one, and his client, who nudges his shoulder to make him exert all his power, brings with him his accounts, *ad dubium nomen*, to prove his disputed claim. *Nomen* literally means an entry into an account-book; *referre nomina* is to make those entries; *nomen solvere* is "to pay a debt;" *nomen facere* is either to incur a debt, or to lend money. *Nomen rectum* means a safe debt; *nomen dubium*, as here, a doubtful or disputed debt.

111, 112. *Spirant mendacia folles*, &c. "His puffing cheeks pour forth their torrents of lies, and he splutters forth over his toga's front." For *folles*, cf. Persius v. 10:—

> "Tu neque anhelanti coquitur dum massa camino,
> Folle premis ventos."

Some have supposed that *conspuitur* is in allusion to the habit of spitting, to avert the evil consequences of the lies told.

112—114. *Veram deprendere messem*, &c. "If you wish to form a true estimate of his gains, place on this side the income of a hundred lawyers, on the other that of Lacerna, the charioteer of the red." Cf. xi. 196.

115. *Consedere duces.* The contest between Ajax and Ulysses for the armour of Achilles is told by Ovid (Met. xiii. 1, &c.), and this line parodies the opening.

116. *Bubulco judice.* "With a clown for judge." Originally the judges were selected from the senators. As the number of them was increased, they were taken from the equestrian order; and at this time, probably, any free male was admitted to the post, which, according to Suetonius (Aug. 32—*Plerisque judicandi munus detrectantibus*) was generally unpopular.

118. *Scalarum, i.e.* he lived in a garret (*cœnaculum*). Cf. Sat. iii. 166; Mart. vii. 20, 21:—

> "Hæc per ducentas quum tulit domum scalas
> Seque observata clusit anxius cella."

120. *Maurorum epimenia.* "The monthly allowance of an African slave."

121. *Vinum Tiberi devectum.* "Wine brought down the Tiber," *e.g.* the Sabine. Cf. Horace, Ode I. xx. 9—*Vile Sabinum.*

122. *Si quater egisti.* "If you have been engaged in four causes." *Aureus* = 25 denarii, or 17*s.* 8½*d.* By the Cincia Lex, B.C. 204, pleaders were forbidden to take money. A senatus consultum, passed also to this effect in the reign of Augustus, was rescinded under Claudius, and the maximum to be paid on each occasion was 10 sestertia.

123. *Inde cadunt partes.* "Part must be deducted, as you arranged, for the pragmatici." These were out-of-door agents who made it their business to assist the advocate in getting up the facts of his case, &c.

125. Æmilius, who received, says Juvenal, what he chose to ask, had in his house a triumphal chariot and a statue of himself, "and he himself, seated on his spirited war-horse, threateningly shakes aloft his swaying spear, and from his eyeless statue meditates fight"—puts

himself into fighting attitude. *Luscus* has been variously interpreted: one-eyed, as portraying a possible defect in Æmilius himself; one-eyed, because he would close one eye in taking aim. It seems to indicate nothing more nor less than what Æschylus speaks of in a statue as the ὀμμάτων ἀχηνία—"the eye's blank gaze."

129. *Sic.* "In this way," because they ape the airs of the rich. *Conturbat*, i.e. *conturbat rationes*, cf. xiv. 94: "becomes bankrupt." *Deficit*, our exact expression: "fails."

130. *Magno cum rhinocerote.* "With a great oil-flask made out of rhinoceros horn."

131. *Vexat lutulenta*, &c. Cf. i. 46, 100; iii. 284. The *turba* would include not merely his slaves, but also his clients, who, we learn from Martial and elsewhere, were in the habit of attending their freedmen to the baths. Cf. Martial, III. xxvi. 4, 5:—

> "Lassus ut in thermas decimâ, vel serius, horâ
> Te sequar Agrippæ quum laver ipse, Titi."

Hence it was that to be attended by a retinue of this motley description was looked upon as significant of wealth; and money-lenders were in the habit of letting them out, as perhaps they might have done to Tongilius, who is now bankrupt.

132. *Juvenes longo premit assere Medos.* "Weighs down his young Median slaves with the weight of his litter." The *asser* was the pole by which the *lectica* (cf. i. 64) was carried. The word occurs also iii. 245, where, however, it seems to be used rather in a general sense of any pole than in a special, as here. *Medos.* A great number of Asiatic slaves were imported to Rome from Syria (cf. Sat. vi. 351), from Cappadocia (cf. supra, 15), and from Armenia. In Delos a regular slave-market was held, whither dealers from all parts of the world resorted.

133. *Murrhina.* Here, as in vi. 156, *vasa* or *pocula* must be understood. According to Pliny, these myrrhine vessels came principally from Parthia. They were, according to him, made of a substance formed by a moisture thickened in the earth by heat, and were principally valued on account of the variety of their colours. As for the exact nature of their material, there is much difference of opinion with modern writers. Some maintain them to have been nothing more than variegated glass; others, onyx, because a variety of different hues are presented by that stone. Probably, however, they were a species of Chinese porcelain—a fact which is supported by a line of Propertius (IV. v. 264):—

> "Murreaque in Parthis pocula cocta focis,"

as well as by Sir W. Gell's statement that the porcelain of the East was called "Mirrha di Smyrna to as late a date as 1555." Mr. Mayor asserts *murrhina* to have been of a kind of fluor or Derbyshire spar.

134. *Spondet enim Tyrio*, &c. "For his costly purple cloak, with its Tyrian thread, is accepted as giving security for payment." Tongilius has no money; but he makes a show, and that establishes his credit. For this sentiment, cf. v. 131. Theognis (177, 178) says:—

> Κὰι γὰρ ἀνὴρ πενίῃ δεδμήμενος οὔτε τι εἰπεῖν
> οὔθ' ἕρξαι δύναται, γλῶσσα δέ οἱ δέδεται.

Stlataria = *lata*, as *stlis* and *stlocus* = *lis* and *locus*. "Brought from abroad," and so "costly." The other interpretation, "spurious" or "sham," is a mere guess.

135. *Vendit.* "Gets him his money." Cf. Hor. Epp. II. i. 74, 75:—

> "Si versus paullo concinnia unus et alter,
> Injuste totum ducit *venditque* poema."

136. *Amethystina*, subaud. *vestimenta.*

139. *Ducentos.* The regular legal fee was 1,000 sesterces.

140. *Annulus.* Cf. i. 28.

142. To conduct to the forum was called *deducere;* to conduct home *reducere.* Tacitus (Dial. vi.), speaking of advocates, says, "Qui togatorum comitatus et egressus!"

143. *Ideo.* Because the appearance of money makes money. Of the places whose names are mentioned we know nothing.

144. *Ideò pluris quam Gallus agebat.* "And so he succeeded in getting larger fees than Gallus."

145. *Basilus.* Cf. x. 222.

146. *Flentem producere matrem.* Simply meaning, when has he an important case intrusted to him? for it was only on such occasions that the relatives of the parties were brought into court, to increase the weight of the counsel's speech.

148, 149. *Gallia.* Cf. xv. 3.—*Gallia causidicos docuit facunda Britannos. Africa.* Tertullian, Augustin, and Apuleius, notwithstanding Mr. Prior's singular assertion that "no other writer speaks of Africa as being distinguished for its orators," as well as others, all tell us of the manner in which oratory flourished in Africa. Cf. Augustin, Epist. 112, sect. 9—*Duæ tantæ urbes, Latinarum litterarum artifices, Roma atque Carthago.*

150. *Vetti.* Vettius Valens was a physician, a paramour of Messalina, and a founder of a new rhetorical school.

151. The deaths of tyrants were a favourite theme for declamations. *Numerosa classis,* "the crowded class." *Numerosa,* used in this sense (x. 105), does not, except in the silver age, bear this significance.

153. *Perferet.* "Will recite from beginning to end." Cf. vi. 391, 392.

154. *Crambe repetita.* Cf. old proverb—*ἕις κράμβη θάνατος*—"a second helping of cabbage is fatal."

155, 156. *Quis color. Color* = *χρῶμα.* "Of what colouring it admits." *Quod sit causæ genus.* "To what class of case it belongs." According to Aristotle, there were three main kinds of cases—*συμβουλευτικόν* (deliberative), *δικανικόν* (forensic), *ἐπιδεικτικόν* (for display). *Summa quæstio.* "The main point at issue."

158. *Quid enim scio?* "Why? What have I learnt?"

159, 160. *Læva parte mamillæ.* Just as the bones were often figured as being the seat of feeling, the ancients frequently spoke of the heart as being the centre of intelligence. Cf. Persius iii. 3—*Cor tibi rite salit;* and Georg. ii. 484—*Frigidus obstiterit circum præcordia sanguis. Arcadico.* Arcadian stupidity, like Bœotian, was proverbial.

161. *Dirus caput Hannibal implet.* Cf. x. 106, where Hannibal is mentioned as affording to boys a theme for declamation.

162. *Quicquid id est*, &c. Livy (xxii. 51) says, that had Hannibal pushed on immediately after the battle of Cannæ was over, he would undoubtedly have destroyed Rome.

165. *Quantum vis stipulare*, &c. Contracts (*obligationes*) were made in four ways at Rome—*Re*, *Verbis*, *Litteris*, and *Consensu*. It is to the *obligatio verbis* that allusion is here made. This was contracted by means of question and answer, *e.g.* "Dare Spondes? Spondeo. Dabis? Dabo. Promittis? Promitto. Fide promittis? Fide promitto. Fide jubes? Fide jubeo. Facies? Faciam." The interrogator was called the *stipulator;* the respondent, the *promissor*. *Quid do*, in this passage, seems a better reading than *quod do*. It represents the formal question which the imaginary *stipulator* is supposed to ask—"Put the question, *quod do*, in any terms you please (*quantum vis*), and take the money at once."

167. *Sophistæ*, *i.e.* teachers of rhetoric. *Sophistes* was originally used in a good and legitimate sense, as Mr. Grote, in his famous chapters on the Sophists, has satisfactorily shown.

168—170. *Veras agitant lites*, *raptore relicto*. "Play their part in real suits, deserting all imaginary ones of rape," *i.e.* either institute suits to recover the sums due to them, or else, relinquishing the task of teaching rhetoric, practise it on their own account in the forum. There is some doubt as to what *raptore relicto* means. It may refer to those cases of *declamationes*, the main interest of which was centred round some man who had seduced a woman, *i.e.* Jason, Paris, &c.; or, in a more technical sense, it may have reference to cases relating to *bona rapta*. The two following lines would seem to point to the former as the more likely meaning. *Fusa venena silent*. "They cease to declaim about poisoning of bad and ungrateful husbands (*i.e.*, perhaps, Jason), and of the drugs which cure blind old men (*i.e.* Pelios, possibly)."

171. *Ergo sibi dabit ipse rudem*. Cf. vi. 113, and also Hor. Epp. I. i. 2:—

> "Spectatum satis et donatum jam rude quæris
> Mæcenas, iterum antiquo me includere ludo."

The *rudis* was a cudgel or wooden sword, which was presented to the gladiator on the occasion of his discharge. Juvenal here means to say, that if the rhetoricians take his advice, they will give up their profession altogether.

173. *Rhetorica umbra* does not mean the obscure and sedentary occupation of a teacher of rhetoric, but, literally, the school in which rhetoric was taught. With *umbra* used in this sense, cf. *pergula*, Sat. xi. 137. *Ad pugnam*, *i.e.* to engage in a suit for the recovery of his tuition fee, which, in the next line, Juvenal says does not amount to more than the value of a cheap ticket for corn. Cf. Persius v. 73—*Publius emeruit scabiosum tesserulâ far*. For a history of the *leges frumentariæ*, which it would be too long to give here, cf. Smith's Class. Dict. It would seem that the ordinary distribution of corn (*frumentatio*) was called *largitio*, as opposed to the extraordinary one, which was called *congiarium*.

175, 176. *Tenta*, *Chrysogonus*, &c. "Only just try and find out by

experience how much Chrysogonus or Pollio gets for teaching the children of the wealthy music, and you will straightway laugh the art of Theodorus to scorn." *Scindes* I prefer to *scindens*, which would agree with Pollio. Theodorus was a rhetoric teacher.

178—180. *Balnea*, &c. "These gentlemen (*i.e.* music-masters) build themselves baths at a cost of 600,000 sestertii, and a covered portico for more, in which my lord may ride when it is wet. Do you suppose that he would wait till it was fine, and even then run the risk of splashing his horses with the fresh mud?" We have heard of these porticoes or covered drives before: cf. iv. 5.

181. Probably spurious; certainly otiose.

182. *Numidarum fulta columnis.* Cf. Hor. Ode II. xviii. 3—*Non trabes Hymettiæ Premunt columnas ultima recisas Africa.*

183. *Algentem rapiat*, &c. "A dining-room to catch the winter sun." Cf. Seneca, Ep. 90, sect. 12—*Versatilia cœnationum laquearia ita coagmentat, ut subinde alia facies, atque alia succedat, et totiès tecta quoties fercula mutentur.*

184, 185. *Qui fercula componat, i.e.* the *structor*. Cf. v. 120. *Condat*, "make up;" or *condiat*, "season."

186, 187. *Quintiliano.* Quintilian was the greatest instructor in rhetoric of the day. For a poor man he was tolerably rich. *Duo sestertia* = about £17 17*s.* The ordinary fee was £4 4*s.* For *ut multum* = a great sum, cf. Martial X. xi. 5—*Et totum, ut multum, terque quaterque togam.*

189, 190. *Exempla novorum*, &c. Mr. Prior translates *transi* here "examine." He is undoubtedly wrong. Quintilian, Juvenal means to say, is an instance of a piece of exceptional good luck, and you can argue nothing from him. Gifford's rendering is quite correct:—

> "Whence has Quintilian ta'en his vast estate?
> Urge not an instance of peculiar fate!"

The lucky man, Juvenal goes on to say, like the sage according to the Stoical philosophy, is everything: he is handsome and brave, &c. What the poet's real opinion of "luck" was is to be seen elsewhere:—

> "Nullum numen habes, si sit Prudentia: nos te,
> Nos, Fortuna, deam facimus cœloque locamus."

192. *Appositam nigræ*, &c., *i.e.* becomes a senator; for an ornament of crescent shape, sewed upon the shoe, was a badge of senatorial dignity.

193. *Jaculator* has been taken both in a technical and in a special sense. If in the latter, it would simply mean a hurler of the discus; a way of saying that he is physically as well as intellectually accomplished. If taken technically, it would be susceptible of further explanation by reference to vi. 449—*Aut curvum sermone rotato Torqueat enthymema*, and would mean a terse, pithy, telling speaker.

194. *Et, si perfrixit*, &c. "Even if he has a cold, he is in good voice."

197. Cf. supra, iii. 39.

199. *Ventidius.* P. Ventidius Bassus, a native of Picenum, was carried, as an infant, captive to Rome, made his living by letting out mules and horses, was thrown in the way of Julius Cæsar, went

with him to Gaul, became first *tribunus plebis*, next *prætor*, next *pontifex*, and finally consul. The origin and history of Tullius are revealed in his name, Servius. Cf. infra, viii. 259.

203. *Cathedræ.* "The professorial chair." Cf. Martial, I. lxxvii. 14—*Steriles cathedras.*

204. *Thrasymachus*, an Athenian sophist, not mentioned elsewhere, who hung himself. *Secundus Carinas*, a rhetorician at Rome exiled by Caligula.

205. *Hunc*, *i.e.* Socrates.

212. *Citharœdi cauda magistri.* Achilles' master was the centaur Chiron, who lived on Mount Pelion, in Thessaly.

213. *Sed Rufum, atque alios*, &c. "Rufus and others are beaten by their own pupils." Rufus was a very eloquent Gaul, who, it appears, called Cicero an Allobrogian—*i.e.* a barbarian.

215. *Gremio Enceladi, doctique Palæmonis. Enceladus* and *Palæmon* were both teachers of grammar. These, it appears, got worse paid even than teachers of rhetoric. As for *gremio*, cf. xiv. 327.

218. *Discipuli custos* = the *pædagogus*, who keeps something of the grammarian's dues to himself (*præmordet*, literally, nibbles at the end of). *Acœnonœtus*, his name; or, perhaps, simply an epithet, *ἀκοινώνητος*, selfish. So Mr. Mayor.

219. *Et qui dispensat, frangat sibi.* "The steward, too, deducts his share." The steward (*dispensator*, cf. i. 91) paid the grammarian as one of the ordinary house-servants.

220, 221. *Non aliter quam*, &c. "As the dealer in mats and quilts for winter" (who suffers himself to be bid down). *Institor* means, perhaps, our foreman.

224. *Obliquo ferro, i.e.* the carding instrument, made of pieces of iron stuck obliquely in pieces of wood.

225, 226. *Totidem olfecisse lucernas, quot stabant pueri.* Because every pupil brought his own lamp with him.

228. *Rara tamen merces*, &c. "Still, however (small though it is), you can seldom get your money without going to law for it." The *tribunus plebis*, though under the republic his functions did not extend thus far, under the empire appears to have had a kind of judicial authority.

229. *Vos*, *i.e.* parents.

230. *Ut præceptori verborum regula constet.* "That the teacher be infallible in his knowledge of syntax."

233. *Thermas.* For these, see xi. 4. *Phœbi balnea.* The Phœbus here mentioned is either some *balneator* of the day, or, more likely, a freedman of Nero, mentioned by Tacitus, Ann. xvi. 5—"Ferebantque Vespasianum tanquam somno conniveret, a *Phœbo* liberto, increpitum."

235. *Anchemoli.* Cf. Æn. x. 388, 389:—

> "Rhœti de gente vetustâ
> Anchemolum thalamos aurum incestare novercæ."

236. Cf. Æn. i. 195:—

> "Vina bonus quæ deinde cadis onerarat Acestes
> Littore Trinacrio dederatque abeuntibus heros
> Dividit."

242. *Hæc cures et quum se veterit annus*, &c. "Look after this, and at the close of the year you shall receive as your reward as much gold as the people demand for the gladiator who is successful in the games."

SATIRE VIII.

Introduction.—On the whole, it seems probable that the date of this satire is about 102 A.D.; and for these reasons—the Lateranus mentioned in line 147 is most likely the one of that name who had been consul A.D. 94; the foreign conquests of Trajan beyond the Danube (cf. 169) were achieved in 101 A.D. Again, it is just possible that the Ponticus to whom the poem is addressed was the same person to whom Martial dedicated his twelfth book, which was written in 104.

Pride of birth, and the degeneracy of inherited nobility, furnish the two key-notes of the satire.

Argument.—What avails it to vaunt high birth, if, in spite of, and in the actual presence of, our ancestors, we live evilly? What can it profit Fabius to vaunt his descent from Hercules, if he is covetous, a fool, effeminate, and brings disgrace upon his family? Whatever be your ancestry, virtue only is true nobility. Be a Paulus in morals. Let virtue take precedence of the images of your ancestors, and of your lictors innate goodness of heart—that is the first necessity. If you are holy, you are noble, be you Gætulicus, or from whatever stock you come. How can a man be noble if he is unworthy of his race? Nicknames go by contraries: beware lest you be not deceived in consequence of this. At whom do I say all this? At you, Rubellius Plautus, who pride yourself on your high descent. As if, forsooth, there were anything creditable in that to your own efforts! You sneer at the rabble—low-born wretches. But in that same rabble you will find an eloquent lawyer and advocate, or a brave soldier, while you are as useless as a marble head of Hermes. Animals are not counted noble unless they show themselves brave. That horse is praised which has won many races. Useless steeds are put up to auction, in spite of their lineage and breeding, or are made to turn a mill or draw a waggon. In the same way, you must not rely upon your ancestors alone; tell me of something which I may add to your titles, other than that you are well-born. So much for Plautus, who, fool that he is, is elated with the consciousness of his relationship to Nero. But as for you, my friend, I beseech you trust not solely to the merits of your family. It is a perilous thing to trust solely to the fame of others: the pillar once removed, the roof falls in. Quit yourself honourably in all the duties of your life, whatever they may be. Be a good soldier, an upright judge. Count not your life before your character; for the man who does that deserves to die, however prosperous, however luxurious, he may be. When you are appointed governor of the province you wish for, put reins upon your temper and desires. Respect the laws. Shun extortion, and think of those who were condemned for robbing the Cili-

cians. To the Cilicians the condemnation was worth little. You had better sell your old clothes, Chærippus, than waste a passage hence to Rome. These provincials suffered far less when they were originally conquered. They then had some of their property left them. Now that is gone; for governors have come to them who have made greater triumphs in time of peace than were ever made in time of war. You may despise the Rhodians and Corinthians; do not despise Spain, Gaul, Illyricum, and Africa. Marius has robbed all these. It is well not to injure the brave and poor. Even though you rob them of all their possessions, they have still their arms left them. This is no idle common-place; it is as true as anything the Sibyl could say. If, in your capacity of provincial governor, your attendants are honest, your wife is not avaricious, you may claim any ancestor you like, however remote. If you are ambitious, lustful, and cruel, the nobility of your origin only exaggerates your vices. Why vaunt your high birth—you who can forge wills and commit adultery? Look at Lateranus: he drives his coach at night past the ashes of his sires, seen only by the moon and stars. When the period of his consulship is past, he will do so without shame—will even perform the menial occupations of a groom. At the greasy tavern, the host, with the bustling air that becomes a host, goes out to meet him, and the landlady brings out her wine. "We were all like this," some one may say, "when we were young." Very likely; but we have ceased to act in this manner now. Such faults as these we ought to abandon for ever directly we begin to shave. What is excusable in children is not so in one who is old enough to perform useful service in the wars. Send him on foreign duty, Cæsar; but you must look for him amid the low company of the eating-house. Had you such a slave as this, you would punish him, and place him under confinement. But a Brutus may do what would disgrace a cobbler. Nor is this the worst. When Damasippus has spent all his money, he goes upon the stage and plays in low farces. So, too, does Lentulus. It is, of course, disgraceful in the people to sit by and see these patrician buffooneries. What matters the price at which these aristocratic mimes sell their life? They are not compelled by the prætor; of their own free will they sell themselves to the prætor for his shows. Even if it were a choice between the stage and death, would not death be the preferable alternative of the two? However, we have a fiddler for an emperor, and so we need not be surprised. Look at Gracchus! With face uncovered, he casts his net; his tunic and his cap tell us who he is. Could but the people express their real opinion, would they not choose with one accord a Seneca before a Nero? He has been guilty of many crimes—of parricide—a very Orestes; only between the reasons which prompted the acts of each there is all the difference in the world. Orestes avenged his father's death on his mother, because he was bid by the gods; but, beyond this, he never poisoned any relations, never acted, and never wrote on the Trojan war. Our noble prince does all of these things Catiline and Cathegus were both of them high-born, but they attempted to burn the city. Our consul was awake: he, though a *novus homo*, guarded and preserved Rome, and by doing so gained greater glory than Octavius now at Actium or Philippi.

Rome in her freedom hailed Cicero the father of his country. His townsman, Marius, was summoned from the plough. Single-handed he subdued the Cimbri, and when the battle was over he was crowned before his colleague. The Decii, too, were plebeians; yet their acts of devotion saved Rome. The crown of Romulus descended to the son of a slave. It was a slave, too, who prevented the consul's sons from betraying the city. Better to be the son of Thersites and like Achilles, than the son of Achilles and like Thersites. In the earliest days Rome was an asylum: who was your ancestor then? A shepherd? Perhaps some one worse.

1, 2. *Stemmata quid faciunt?* "Of what worth are your pedigrees?" There were two ways in which the Romans reckoned their genealogy. The first was to have a series of busts—*imagines*—of their ancestors disposed in different niches of the *atrium*, connected together by lines, showing the exact steps in the descent. All the allusions in the first five lines of this satire seem to be to this usage: *e.g. pictos ostendere vultus, humerosque carentem Corvinum*, &c. When the *imagines* were thus arranged, the whole was called a *stemma*, which word originally applied only to the wreaths that crowned the *imagines* (*στέφειν*). The second manner resorted to is that mentioned in line 6—*generis tabula*. This *tabula* was simply a genealogical sheet, with coloured portraits of the heads of the family, connected, as in the other case, with lines, with the *tituli* of the respective portraits engraved beneath them. The *imagines* were carried in all funeral processions. Mr. Macleane, however, seems to be of opinion that the *pictos vultus* in line 2 are the *imagines pictæ* of Pliny, and are to be distinguished from the *imagines cereæ* which composed the *stemma*. Another explanation of *imagines* is that they were hollow masks. Cf. infra, 40; Martial iv. 40—*Atria Pisonum stabant cum stemmate toto;* and Persius iii. 28—*Stemmate quod Tusco ramum millesime ducis. Longo sanguine censeri*, "to be reckoned of ancient family." *Longo sanguine*, the ablative of value. Cf. *parvo ære censeri.*

3. *Æmilianos.* The allusion is to P. Cornelius Scipio Æmilianus, the son of L. Æmilius Paulus, who gained his name because he was adopted by P. Scipio, son of Africanus Major. *In curribus.* Cf. vii. 125. Apparently a common position for a portrait.

4. *Curios jam dimidios.* Of the Curii, a plebeian family, Curius Dentatus was the first illustrious member. Cf. Sat. ii. 3. "The images of the Curii broken now in half." Cf. xv. 5.

5. *Corvinum.* A cognomen of the Valeria Gens, a very ancient family. *Galbam.* Galba came of the Sulpicia Gens, and on this account Suetonius pronounces him "haud dubie nobilissimus."

6. *Generis tabula.* Cf. supra, 1.

7. *Posthac multa contingere virga.* The genuineness of this line is extremely questionable. As to what the *virga* means, a variety of interpretations are assigned. 1. Taking *virga* as equal to *fasces.* "To have affinity, through many ancestors who bore the *fasces*, to," &c. 2. *Virga* = *lineæ* or *rami*, the connecting lines running between the *imagines.* 3. *Virga* = a broom. Cf. Ovid, Fast. iv. 736—*Unda prius spargat virgaque verrat humum.* "To touch, or brush, with the frequent broom the bust," *i.e.* to keep it clean. 4. *Virga* = a wand or

walking-stick. "Always to be pointing out with your wand as your ancestors."

8. *Fumosos.* As has been said (cf. supra, 1) the *imagines* stood in the *atrium*, in which too was the *focus.*

9. *Lepidis.* The Lepidi belonged to the Æmilia Gens, *à propos* of whom Cicero, in the Philippics (xiii. § 8), says, "Magnis et multis pignoribus M. Lepidum respublica illigatum tenet." *Quò*, cf. xiv. 135.

10. *Alea.* Cf. i. 88.

11. *Numantinos.* Numantinus, a title conferred upon Scipio Africanus Minor after he had conquered Numantia.

13. *Allobrogicis.* Q. Fabius Maximus, whose son it is who is mentioned in the next line, was called Allobrogicus, from his conquest over the Allobroges, B.C. 121. The *magna ara*, or *maxima ara*, was an altar near the Forum Boarium, sacred to Hercules, who, according to the legend, built it after he had conquered Cacus. Cf. Ovid, Fast. i. 581:—

> "Consituitque sibi, quæ Maxima dicitur, aram,
> Hic ubi pars urbis de bove nomen habet."

14. *Natus in Herculeo lare.* Because the Fabii were said to be descended from Hercules; though, asks Juvenal, what good is this, if this Fabius is avaricious, empty-headed, and effeminate?

15. *Euganea.* Cf. Livy I. i.—*Euganeisque qui inter mare Alpesque incolebant pulsis Henetos Trojanosque eas transire tervas. Euganei* perhaps = *ευγανεῖς* (Pliny). The name survives in the Euganean Hills, celebrated by Shelley, south-west of Padua.

16. *Catinensi pumice.* Catina was in Sicily, at the foot of Etna, and the stone spoken of thrown up with the volcanic discharge. As for the practice alluded to, cf. Martial xiv. 205:—

> "Sit nobis ætate puer non pumice levis."

17. *Squalentes traducit avos.* "Disgraces his rough old sires." For *squalentes*, cf. xvi. 31; for *traducit*, xi. 31.

18. *Frangendâ imagine.* Because the *imagines* of those convicted of capital offences were broken by public order. Cf. the downfall of Sejanus, x. 58. *Funestat*, "causes a blot on the family scutcheon."

21. *Paulus.* A cognomen of the Gens Æmilia, as Cossus and Drusus are of the Cornelia and Livia Gens. "Be like these in point of virtue."

22. *Hos*, i.e. *mores.* "Esteem virtue beyond mere high birth."

23. *Virgas* = *fasces.* Cf. supra, 7.

24. *Prima mihi debes animi bona.* "First give me inborn worth" (Gifford).

26. *Agnosco procerem.* "I recognise Nature's nobleman." *Gætulice.* The person spoken of is Cossus Cornelius Lentulus, called Gætulicus from his conquest over the Gætuli, A.D. 1.

27. *Silanus.* A cognomen of the Gens Junia.

29. *Quod clamat Osiri*, &c. The exclamation *εὑρήκαμεν, συγχαίρωμεν*, was raised by the Egyptians when, after the death of the ox whom Osiris was supposed to animate, another was found. Cf. vi. 534.

30. *Generosum* = *κάλος κἀγαθος, επιείκης.* "The gentleman," used here apparently in a secondary sense of the moral qualities supposed

to be derived from patrician blood, perhaps = our "thoroughbred." Originally, *generosus* is opposed to *nobilis*. A plebeian might become *nobilis* from political honours, but not *generosus*.

32. *Nanum cujusdam Atlanta vocamus.* Rich men at Rome were in the habit of keeping deformed slaves, dwarfs, &c., whom they christened by nicknames, the point of which was their inappropriateness. Hence the force of the admonition in line 38—*Et metues, ne tu sis Creticus aut Camerinus.* By Creticus, Q. Cæcilius Metellus is perhaps meant, who gained the name from his conquest over Crete, B.C. 62. *Camerinus*, a *familia* belonging to the Gens Sulpicia.

39. *His ego quem monui?* "Whom have I had in view in all these admonitions." *Rubelli Plauti.* Another reading is *Blande*, which, however, is not equally applicable. Rubellius Blandus was the father, and Julia was the mother, of Plautus, who was put to death by Nero. In spite of Juvenal's strictures upon his family pride, Tacitus speaks of him in terms of praise (Ann. xiv. 22):—"Omnium ore Rubellius Plautus celebrabatur cui nobilitas per matrem ex Julia familia. Ipse placita majorum colebat habitu severo, casta et secreta domo, quantoque metu occultior tanto plus famæ adeptus."

43. *Sub aggere.* Cf. v. 153.

46. *Cecropides.* A synonym for one of royal blood.

47. *Quiritem.* A Roman citizen (emphatic), though a plebeian. The use of *Quiritem* in the singular is rare.

49. *De plebe togata.* Cf. i. 96; cf. infra, 240. *Togatus* here seems to be used as specially indicating the garb of peace, and is, therefore, opposed to *armis industrius* in 52.

50. *Qui juris nodos*, &c. "To expound the knotty points of jurisprudence and the riddles of the law."

52. *Custodes aquilas.* "Legions quartered to keep guard over."

53. *Truncoque simillimus Hermæ.* Any mutilated bust or torso is meant—not necessarily one of Hermes.

57. *Generosa.* Cf. supra, 30.

58. *Sic.* "On these conditions we proceed." Cf. Hor. Ode I. iii. 1—*Sic fratres Helenæ*, &c. "On this understanding may they keep you safe, that you restore Virgil alive."

62. *Coryphæi*, or *Corythæ.* In either case the name of the parent animal—if the former of the dam, if the latter of the sire. "But the stock of Coryphæus and Hirpinus is a breed which the owner is glad to put up to the hammer if success seldom visits them in harness."

63. *Hirpini.* A celebrated horse, perhaps so called from *Hirpinus*, son of Aquilo, the racer. Cf. Martial iii. 63—*Hirpini veteres qui bene norit avos.*

67. *Trito ducunt epirredia collo.* "Put to the meaner task of drawing carts (*epirredia* is also taken to mean harness) and turning a baker's (*Nepotis*, used as a proper name) mill.

68. *Te, non tua.* "That we may admire you yourself, not the accidents of birth that have clung to you. *Da*, "produce," "give evidence of," some noble deed of your own doing (*privatus*).

69. *Titulis incidere*, &c. Cf. Propertius III. iv. 16—*Titulis oppida capta legam;* Horace, Ode III. xxiv. 27, 28—*Pater urbium subscribi statuis.*

71. *Hæc satis ad juvenem*, &c. "So much for the youth whose nobility (*fama*) has given him to us haughty, puffed up, and surcharged with his kinship to Nero." For this use of *fama*, see Horace, Sat. I. vi. 16—*Qui famæ servit ineptus.*

73. *Sensus communis.* "Sympathy with mankind." Tennyson's "common sense of most." A sense of "conventional decorum" (Sir W. Hamilton Reid's Works, p. 758). Cf. Hor. Sat. I. iii. 66—*Communi sensu plane caret.*

74. *Censeri laude tuorum.* Cf. supra, ii.

75. *Sic.* "On this condition." Cf. supra, 58.

78. *Palmes viduas desiderat ulmos.* Cf. Hor. Ode IV. v. 31—*Et vitem viduas ducit ad arbores.*

79. *Tutor bonus.* A guardian, either to a minor or to a woman. *Arbiter*, different from *judex*, and not the same as our arbitrator. The distinction between *arbitrium* and *judicium* is of this kind: in a *judicium*, the demand made was for a certain fixed sum of money (*pecuniæ certæ*); not so in an *arbitrium*, where the amount was not fixed. In a *judicium* the plaintiff gained all that he claimed, or nothing: "Si paret H.S. IↃↃↃ. dari oportere." In an *arbitrium* as much was given him as seemed fair: "Quanto æquius melius id dari." Again, the *judicium* was constituted with a *pœna* or *per sponsionem;* there was no *pœna* in the case of an *arbitrium.* Lastly, the *arbiter* was allowed considerable latitude in the matter of discretion.

85. *Dignus morte perit.* "That man deserves to die—nay, is dead already. *Perit*, contracted for *periit.*

86. The Mons Gaurus, on the Lacus Lucrinus, gave its name to the oyster-beds for which those waters were famous. Cosmus was a well-known perfumer of imperial Rome; and the *vas œnum* was the vessel in which he distilled his essences.

89. *Socii* refers to Roman subjects beyond the confines of Italy—the inhabitants of a province. *Reges* were native princes, like those of India under British rule.

91. *Quid curia mandet.* Although the government of all provinces was conducted by imperial rescripts, communicated to the governors, senatorial differed from imperial governors in being appointed nominally by the senate (*curia*). Capito was made governor of Cilicia A.D. 56, but next year was convicted of extortion, and degraded. Numitor may possibly be the man mentioned in the preceding satire, line 74.

94. *Piratæ Cilicum.* "They who robbed the robbers," the piracy of the Cilicians being proverbial.

95. *Præconem*, &c. "Better provide some herald who will sell your old clothes for you." Cf. vii. 6.

96. Of *Pansa* and *Natta* nothing is known.

97. *Naulum.* Passage-money to Rome, where he was going to bring the case for trial.

101. *Conchylia Coa.* Cf. iii. 41.

102—104. Myro and Polyclitus, both sculptors, born at the same time as Phidias. Mentor was a celebrated *cœlator argenti* (silver-chaser), who lived before the Temple of Diana at Ephesus was burned down, B.C. 356.

105. Dolabella was prætor at Cilicia from B.C. 80 to B.C. 79, when he was arraigned and convicted at Rome for peculation. Antonius, proconsul of Macedonia, was also convicted, in spite of Cicero's defence of him, of the same misdemeanour. Verres, the chief witness against Dolabella, was himself so convincingly prosecuted by Cicero, that he went into voluntary exile rather than face the too certain verdict.

107. *Plures de pace triumphos, i.e.* they get more of triumph out of peace than the original conqueror had out of war.

111. *Ædicula.* A niche or bracket for the reception of images. This and the following line are undoubtedly spurious.

113—118. The Rhodians, in spite of their good seamanship, were, like the Corinthians, proverbially corrupt. Resin was employed, like the pumice (cf. supra, 16), for giving an artificial smoothness to the skin by depriving it of hair. The peculating aristocrat robs those communities who are unable to resist; but they shun, with an ignoble discretion, the manlier natives of Spain, Gaul, Illyria, and the Africans who supplied Rome with corn (*messoribus illis*). *Circo, scenæque vacantem.* "That spends all its time at the circus and theatre." Cf. Tacitus, Hist. i. 4—*Plebs sordida circo et theatro sueta.*

120. *Discinxerit*, "plundered."

125. *Quod modo proposui*, &c. "What I have just told you is no idle common-place; it is gospel truth."

127. *Si tibi sancta cohors comitum.* "If the members of your staff conduct themselves concientiously." A provincial governor's staff was termed *comites* and *cohors*. Cf. Horace, Sat. I. vii. 23—*Laudat Brutum laudatque cohortem.*

128. *Acersecomes*, "favourite." *Conjuge.* Servius Cæcina, A.D. 21, endeavoured to bring the old law into force that provincial governors should not take out their wives with them, but failed.

129. *Conventus.* The meeting held in the chief towns in the various districts of the colonies: hence the towns themselves—something like our "assize towns."

130. *Celæno*, sc. *conjux.* Cf. Æneid iii. 211—*Quæ diva Celæno Harpyiæque colunt aliæ.*

131. *Pico.* Picus was a fabulous king of Italy in the earliest times, and a son of Saturn.

142. *Quo mihi te*, subaud. *jactas* or *ostentas*. Cf. supra, 9—*Falsas signare tabellas.* Cf. i. 67.

145. *Santonico.* The Santones were a Gaulish tribe, dwelling north of the Garonne, famous for their woollen manufactures. *Cucullo.* Cf. vi. 117.

147. *Lateranus.* Cf. x. 17. On account of an intrigue with Messalina, he had been banished from the Senate, and was afterwards restored by Nero.

149. *Testes*, in opposition to *sidera.*

151. *Clara luce.* "The broad daylight."

153. *Virga prior annuet.* "He will be the first to nod to him after using his whip."

155. *Lanatas.* Cf. the substantive use of *laniger* and *bidens.*

157. *Facies, i.e.* of Epona and of other kindred deities.

158. *Pervigiles popinas.* Because they were kept open all night. Cf. xv. 43—*Pervigili thoro.*

168. *Thermarum calices. Thermæ* here may mean the warm baths, just as well as *thermopolia* — places where wine and water were sold; wine and other beverages could be got at the baths as well. *Inscripta lintea* may mean either the curtains wrought over with figures, or the towels, which would probably have on them some mark to indicate their ownership.

170. *Præstare Neronem,* &c. "You are qualified in point of age to protect the person of the emperor."

171. *Mitte Ostia.* "Send him to Ostia," *i.e.* with a view of embarking him to foreign parts.

173. *Jacentem = discumbentem.*

176. *Resupinati.* "Lying down quite drunk."

180. *Nempe in Lucanos,* &c. "Surely you should send him to taste the country air of Lucania, or to a workshop." As for *ergastula,* cf. iii. 141, vi. 151, xiv. 24.

181, 182. *Trojugenæ.* The mock-heroic vein. Cf. i. 100. *Volesos.* Volesus was the father of Valerius Publicola.

186. *Sipario.* A curtain originally; then a theatre. *Phasma Catulli.* Some low farce written by the playwright Catullus, who is mentioned in xiii. 111.

187. *Laureolum.* The name of some play, in which the hero, Laureolus, is crucified. Lentulus is called *velox,* because he dexterously jumps on one side, and, while playing the part of Laureolus, presents to the executioner a wooden figure to crucify.

191. *Planipedes.* Acting in mimes, because then nothing was worn on their feet by the players.

192, 193. *Mamercorum.* The Mamerci were a family of the Gens Æmilia. *Quanti sua funera vendant, Quid refert?* There is some little doubt as to what *sua funera* may mean. It has been suggested that, taking it in connection with what has been said before about sham executions (cf. supra, 188), it may possibly mean "stage deaths." Madvig renders it, "the corpse of the patriciate." There does not appear to be any adequate reason against putting on it a more literal construction, and referring it to the perils which these patricians submitted to, in fighting like gladiators at the public games. Under the empire, the office of ædile having fallen into disrepute, these exhibitions were looked after by the prætor, whence they gained the name of *prætoris ludi.*

195. *Finge tamen,* &c. "Suppose the choice lay between death by the sword, on one hand, and appearance on the stage on the other?"

197. *Thymele.* Cf. i. 36. *Zelotypus,* the jealous husband. *Corinthus,* an actor, took, it appears, the part of the blockhead.

199. *Hæc ultra quid erit nisi ludus?* "If we go on in this way, what shall we have at Rome but this kind of shows?"

200. *Mirmillonis.* The Mirmillones were a kind of gladiators, said to have been so called from having the image of a fish on their helmets. They imitated the Gauls in their equipments, having a short sword and a long oblong shield.

201. *Gracchum.* Cf. Sat. ii. 144. *Falce supina.* The epithet here

indicates that the falx was employed to strike upwards, not downwards.

202. *Damnat enim tales.* The meaning of this line is, that Gracchus prefers that sort of gladiatorial dress which will conceal him the least from view, and which happened to be the costume of the *retiarius.* Cf. 204—*Pendentia retia.*

207, 208. *Credamus tunicæ.* "We may know him by his tunic." *Aurea,* sc. *tunica. Spira,* the strings which tie on his *galerus,* or hat.

209, 210. *Ergo,* &c. "And so, since every one recognises Gracchus, his opponent must endure a more severe disgrace than if he had received any wound."

213, 214. *Non debuit una parari,* &c. The allusion is to the Roman punishment for parricide—to be scourged, sewed up in a sack with a dog, a cock, a snake, and a monkey, and to be thrown into the sea. *Parricidium* included the murder of any relative. In this way Nero would have been guilty of three distinct acts of parricide: he had murdered his mother, Agrippina, his aunt, Domilia, and his adopted brother, Britannicus.

215. *Agamemnonidæ* = Orestes.

221. *Troica non scripsit.* "He never wrote a poem about Troy." *Verginius.* L. Verginius Rupes was governor of Upper Germany, A.D. 63. When Vindex rebelled against Nero, Verginius was sent against him. The two, however, met in amicable conference, and agreed to direct their joint forces against Nero. Owing to some error, they attacked each other, and Vindex was killed.

228, 229. *Domiti.* Nero was the son of Cn. Domitius Ahenobarbus. He had written a tragedy entitled Antigone. *Syrma* (σύρειν), a long sweeping train worn by tragic actors. *Menalippe* was the daughter of Æolus, and hence afforded a theme for tragic writings both to Ennius and Accius.

234. *Braccatorum.* The Galli Braccati afterwards constituted Gallia Narbonensis.

235. *Tunica molesta.* The same kind of punishment as that alluded to in i. 155.

238. *Galeatum.* "Readily equipped for battle." Cf. i. 169.

240. *Toga.* Cf. supra, 49. Cicero used to say, "Cedant arma togæ."

241. *Leucade, i.e.* the battle of Actium, the island of Leucas being near Actium.

247. *Nodosam post hæc,* &c. "Afterwards he used to have the knotted vine-stick" (*i.e.* of the centurion, cf. xiv. 193), "if he lagged in fortifying the camp with his hatchet." A *dolabrâ* differs from a *securis* in having an axe one side and a pick on the other. Marius conquered the Teutones and Cimbri B.C. 102.

252. *Numquam attigerant majora cadavera,* &c. Quintilian, speaking of the enormous size of the Cimbri, says, "Inusitata corporum magnitudo."

254. *Plebeiæ Deciorum animæ.* There were two devotions on the part of the Decii. The first was that which occurred in the great battle with the Latins, B.C. 340, when P. Decius Mus and T. Manlius Torquatus were joint consuls. Of these, the former

devoted his life in obedience to a dream—*diis manibus tellurique*. The second instance was that of the battle of Sentinum, B.C. 295, with the Samnites and the Gauls, when P. Decius Mus, the son of the foregoing, followed his father's example.

259. *Ancilla natus*. Cf. Servius Tullius.

261. *Prodita laxabant*, &c., *i.e.* the conspiracy of Brutus's two sons to restore the Tarquins.

264. *Et quæ* = Clœlia.

SATIRE IX.

INTRODUCTION.—If the Crepereius Pollio alluded to in the second verse is the same as that mentioned in Satire xi. 43, it may be presumed that they were written about the same time; and there is no doubt that the eleventh satire is a late production. Saufeia, whose name occurs in this poem, has also been described in a closely similar manner above, vi. 320, a fact which may make us fix the time of the probable composition of this at about the former date. Beyond these two indications, there is nothing upon which we can base a conjecture as to the period at which the satire was written.

ARGUMENT.—For sneering sarcasm and bitter banter the satire is remarkable. It describes a dialogue between Juvenal and a man called Nævolus, who, after having passed his life in a condition of base and discreditable dependency upon a wealthy patron, finds old age coming upon him with no hopes, and suddenly discovers that for such services as he has afforded his master he has been cruelly treated in return.

2. *Fronte obducta, ceu Marsya victus*. "With brow as gloomy as ever Marsyas, when he was conquered (*i.e.*, by Apollo, whom he challenged to a musical contest, failing to win which, the god flayed him alive), wore." The allusion probably is to a statue of Marsyas in the forum, representing him perhaps in the agony of torture. Mr. Macleane says that a statue of this description exists till the present time in the Grand Duke's Palace at Florence. Cf. Hor. Sat. I. vi. 130—*Obeundus Marsya qui se Voltum ferre negat Noviorum posse minoris*, where a similar allusion to the proverbially sorrowful countenance of the statue is perhaps intended.

7. *Qui triplicem usuram*, &c. "Who, although he was ready to pay interest at thrice the legal rate, went about in vain, and could find none who were fools enough to lend him money." *Triplicem usuram*, *i.e.* thirty-six per cent. *Centesima*, or *asses usuræ*, was one per cent. per month, and so ten per cent. per annum (the Roman year being composed of ten months), or twelve per cent. according to our year. For an account of the evils of Roman usury (*fœnebre malum*), see Tacitus, Ann. VI. xvi.

9, 10. *Agebas vernam equitem*. "You lead the life of a petted buffoon." Favourite slaves sometimes acquired the nickname of *equites*; or Juvenal may mean that the man was of equestrian rank, though he had lost his position. Ruperti says that the expression indicates that Nævolus was the son of an *eques* by a slave. *Verna* was properly

applied to a slave born in his master's house, who naturally received a good deal of favouritism.

11. *Salibus vehemens intra pomœria natis.* "Your city wit;" we should perhaps say, "cockney jokes." For a full account of the *pomœrium* see Livy i. 44, and Smith's "Dictionary of Antiquities."

14. *Bruttia.* A species of gum growing in the Bruttian territory.

29, 30. *Lacernas.* Cf. supra, i. 27, and Persius i. 54. *Pectine,* the comb by which the threads of the woof were drawn close and tight together.

31. *Venæ secundæ.* "Second-rate."

54. *Passer.* "Abandoned man." For a similar usage in Greek, cf. *στρουθός.*

56. *Trifolinus ager.* Trifolium is said by some to have been near Sinuessa; by others, to have been in Campania, near Naples. The latter is probably true.

57. *Suspectumque jugum Cumis et Gaurus inanis.* "The hills that tower over Cumæ." Probably those which rose from Puteoli downwards to Misenum. *Gaurus* has been already mentioned, supra, viii. 86. *Inanis,* (1) "stripped of its foliage," which is weak; (2) "hollow, from its volcanic nature and formation;" (3) Heinrich, who quotes a remark from Athenæus, to the effect that the grape of Gaurus is very rare and very good—*καὶ ὀλίγος καὶ κάλλιστος*—renders it an equivalent to *infœcundus,* barren; (4) Mr. Long, in a suggestion made to Mr. Macleane, adopts the idea that *inanis* points to the fact that the rich man had got all the grapes which grew upon Gaurus, and that there were none left. I believe Heinrich's interpretation to be the correct one, unless, indeed, Mr. Macleane be right in supposing that it refers to the general character of the mountain, which was bleak, except when the vines were out.

64, 65. *Puer unicus, ut Polyphemi Lata acies.* "My one slave, whom I prize as highly as Polyphemus did his one big eye." *Per quam, i.e.* "by digging out which."

100. *Opibus = divitibus.*

101. *Curia Martis Athenis.* The high court of Areopagus, at Athens, conducted its sittings amid the greatest secrecy.

103. *Ut taceant,* subaud. *esto.* "Granted that they do hold their tongues."

107. *Ad cantum galli.* On these words Mr. Macleane has the following note:—"The first crowing was at midnight. Between the time called 'gallicinium' and the rising of the sun (*ante diem*) was called *diliculum.* In the Gospels of Matthew and Luke our Lord says to Peter, 'Before the cock crow thou shalt deny me thrice.' Mark, writing at Rome, and for Romans (as is supposed), makes our Lord say, 'Before the cock crow twice.' The time meant is the same, that is, the hour at which the cock crows the second time, which was conventionally understood as the hour of cock-crowing. St. Mark (xiii. 35) divides the night into four parts—*ὀψὲ, μεσονυκτιον, ἀλεκτοροφωνία, πρωί,* which was a Roman division."

109. *Archimagiri, ἄρχω μάγειρος.* "Head cook."

113. *Inebriet aurem.* The verb is suggested by the subject which has just preceded it, *vinosus.* "Some drunken fellow will our his tipsy secrets into your ear."

117. *Pro populo faciens*, subaud. *sacra*. "When, as a vestal, she sacrifices for the public good." Cf. Eclogues—*Cum faciam vitulâ.*

126—129. "For youth's bloom, that endures but for the shortest space of our sorrowful existence, hastens to fade away. Even as we drink, and call for garlands, unguents, and girls, old age steals o'er us unperceived." Gifford's rendering of these few lines, though somewhat diffuse, is not unworthy:—

> "For youth too transient, flower of life's short day,
> The shortest part, but blossoms to decay.
> Lo! while we give the unregarded hour
> To revelry and joy in pleasure's bower,
> While now for rosy wreaths our brows to twine,
> And now for nymphs we call, and now for wine,
> The noiseless foot of Time steals swiftly by,
> And ere we dream of manhood age is nigh."

140. *A tegete et baculo?* Because the Roman beggars were known by their rug and staff. "When shall I get twenty thousand sesterces which I can place out at interest?"

141. *Argenti vascula puri.* Cups of unchased silver, but so massive that Fabricius, the censor, would not have let them pass. Fabricius was censor B.C. 275, and was distinguished by the severity with which he exercised his censorial power. P. Cornelius Rufinus was fined by him for having ten pounds of silver on his table.

143. *De grege Mœsorum, i.e.* Mœsian slaves. *Cervice locatum*, borne on their necks (not *locatâ*). Cf. supra, i. 64—*Sexta cervice feratur.*

149, 150. Fortune has stopped her ears against my requests with some of that wax with which Ulysses stopped his sailors' ears, that they might not hear the Sirens. They sang in the Straits of Messina. Hence the *Siculos.*

SATIRE X.

INTRODUCTION.—As this satire is the best known, so too, perhaps, is it the most remarkable of Juvenal's writings. In force, vigour, and fluency it is far superior to any of those imitations which have been attempted, and amongst which Dr. Johnson's "Vanity of Human Wishes" stands forth most prominently. There is more variety, more genuine pathos and feeling, and withal more scathing bitterness in the poem than in almost any other by the same author. The special applications and illustrations of the general principle, "men do not know what is really best for them," are felicitous and very powerful.

ARGUMENT.—Search where you will, how few can tell good from evil. What wishes are not repented of? Whether in peace or war, our prayers, if fulfilled, are equally calculated to do us injury. Eloquence and arms are alike fatal. The desire of money is the herald of destruction. How much better off is the poor man than the rich: he is never afraid of being poisoned, and walks abroad quite comfortably at night. Well might Democritus laugh, and Heraclitus weep, at what they saw, though how the latter sage could find all his tears is a marvel.

Democritus had not the shows to move his derision that we have. What would he have done if he had seen the prætor's procession to the games? This capacity of laughter of his is a satisfactory proof that wise men may be born in countries whose inhabitants are proverbially stupid. If our prayers are not idle, they are mischievous. Powerful men are moved by envy; others are undone by the long list of honours which they have gained. Witness the cases of Sejanus, Pompey, Crassus, Cæsar! Boys pray for the eloquence of Demosthenes or Cicero; yet it was exactly this which killed their possessors. Small pleaders would never have ended so miserably. Had Cicero been as bad an orator as he was versifier, he would have been quite safe. Look, too, at the fate of Demosthenes. Warriors think the spoils of battle and a military reputation the most precious things; but a name is at the mercy of the stone on which it is inscribed, and which is destroyed by the fibres of the wild fig-tree. Look at the case of Hannibal, of Alexander, of Xerxes. Long life is a very common prayer. Yet there is a most fertile source of misery. When a man is very old, he has absolutely no capacity of enjoyment left. Very likely in the end the drivelling dotard dies, disinherits his children, and leaves all his money to a harlot. Had Peleus and Nestor died sooner than they did, they would not have been plunged into grief—the one at th death of Achilles, the other at that of Antilochus. In the same way the happiness of Priam, Hecuba, Mithridates, Crœsus, Pompey, would have been supreme if they had not outlived their good fortune. Mothers pray for beauty for their children; but this is just as fatal a gift: witness the end of Silius. What is the upshot, then, of all this? Are we to ask for nothing? It is best to leave it to the gods to send to us what they deem fit. They know better than we. They love us better than we can ourselves. If we must pray for anything, let it be for health, mental, moral, and physical, courage, and contentment. If we have prudence, we can despise fortune; Fortune is only made a goddess by our idle imaginations.

1. *A Gadibus usque*, &c. The two typical extremities of the world in ancient days; just as Johnson, in his version of this satire, speaks of China and Peru in modern. Gades, the Greek Γαδείρα, is the modern Cadiz.

2. *Dignoscere.* Cf. Pers. v. 105—*Veri speciem dignoscere calles.*

4. *Ratione*, "reasonably," as if *ex ratione.*

5, 6. *Tam dextro pede concipis. Concipis*, not *concupis.* "What enterprise do you ever project with such good fortune as not to regret that you ever attempted it, and that your wish was accomplished?" *Dexter pes*, according to Forcellini, = *adventus boni ominis.* Cf. Virgil, Æn. viii. 302—*Et nos et tua dexter adi pede sacra secundo. Voti peracti* does *not* mean "offered" a vow, as Mr. Prior takes it, but "accomplished."

8, 9. *Nocitura toga, nocitura petuntur.* "In peace and in war, men pray for what is injurious." This is the common interpretation. I think that the *toga* and *militia* are the abstract for the concrete, instances of which are numerous, and that the better translation would be, "Statesman and warrior alike pray for what is injurious." This version would also be forcibly borne out by the illustration which Juvenal gives later on.

11. *Periit.* The aorist use. Note that the last syllable is long in *ansis.* Cf. Homer, Ἄρες, Ἄρες βροτολοιγέ. For similar instances in Latin, cf. Persius ii. 55—*Hinc illud subiit auro;* Virgil, Æn. viii. 363—*Alcides subiit hæc illum regia cepit.*

15. *Temporibus diris.* "In that reign of terror."

16. *Longinum.* Longinus was an eminent lawyer, banished in jealousy by Nero. Seneca was Nero's tutor. His wealth, four years after Nero had mounted the throne, was three hundred thousand sestertia, *i.e.* more than £500,000. He was accused by the emperor of being implicated in Piso's conspiracy against him, A.D. 63, when he was at his suburban villa, and was put to death. Cf. Tac. Ann. xv. 60.

17. *Lateranorum.* The Laterani had a magnificent house on the Mons Cœlius. Plautus Lateranus, like Seneca, was accused of complicity with Piso, and executed accordingly.

18. *Cœnacula.* Cf. iii. 211.

19. *Argenti vascula puri.* Cf. ix. 141.

21. *Ad lunam.* Cf. Virgil, Æn. iv. 513—*Messæ ad lunam herbæ.*

24. *Ut maxima toto Nostra sit arca foro.* Public bankers were called *mensarii;* private, *argentarii.* The offices of each were in and about the forum, under the porticoes and elsewhere. Persons who deposited money in these banks had their deposits kept in separate boxes. *Arca,* therefore, means only what we should call "a balance."

27. *Setinum.* This wine, as being the drink of the wealthy, has been already mentioned. Cf. v. 34. *Ardebit, i.e.,* as Mr. Mayor observes, not, as the scholiast says, because it "sparkles," but because it *burns* the palate.

28. *Jamne,* &c. *Ne* here = *nonne;* in the same way, in Greek, ἆρα is frequently put for ἀρ' οὐ. *De sapientibus, i.e.* Herculitus and Democritus.

31. *Sed facilis cuivis,* &c. "But any one can play the censor with a sneering laugh."

35. *Prætexta et trabeæ.* The difference between these two kinds of robes was, that the former was plain, with a border of purple running round the edges, while the *trabeæ* was embroidered over with waving stripes of purple. *Lectica,* cf. i. 64, 65.

38. *In tunica Jovis.* Jovis is used, not only because the tunic which was reserved for these triumphal occasions was kept in the Capitol, but because it was emblematic of supreme, and therefore, to a certain extent, of divine power. Probably this dress was the same as the *tunica palmata,* so called, in the first instance, because it was embroidered with a stripe—a *clavus*—a palm broad; in the second, because it was decorated afterwards with the leaves of palms, &c. *Sarrana,* Tyrian, *i.e.* "purple." Cf. Virgil, Georg. ii. 506—*Sarrano indormiat ostro.*

41, 42. *Sibi consul ne placeat.* "That the consul may not be too proud of himself." As a memento of the reverses of fortune, a slave rode in the same chariot with the consul in his triumph.

43. *Da nunc.* Add to this *volucrem, i.e.* the eagle.

44. *Longi Agminis officia.* "The long line of those who march to do him honour" = as Macleane says, *longum agmen officiorum. Officium* is of course used in the same way as *conjugium, servitium,* &c., indicating the persons, not the fact.

45. *Niveos ad frœna Quirites.* "The Quirites, clothed in white, walking by his horse's head." *Niveos*, because upon festal occasions of this kind every one put on white garments.

46. *Defossa in loculis*, &c. "Whose friendship he has won by the sportula buried deep in their bags." Taking it in this way, the meaning would be, that directly they got hold of the contents of the sportula, they hoarded them up. If, as Ruperti suggests, we say "buried deep in his chest," it would imply that the patron treasured up the sportula as carefully as if it was laid beneath the earth.

48. The antecedent of *cujus* is *Democritus*, understood, the nominative case of *invenit*. Democritus was born at Abdera, on the Strymon, a place as proverbial as Bœotia for the stupidity of its inhabitants.

50. *Vervecum.* "Blockhead." The sheep has always been selected as an animal typical of anything but sagacity.

52. *Quum fortunæ ipse minaci*, &c. "For when Fortune was in threatening mood, he would bid her go hang, and would point at her the finger of scorn." The middle finger is called by Persius (ii. 33) the *infamis digitus*. Martial calls it *impudicus*. The third finger was named *medicinalis*, because of a supposed anatomical connection between it and the heart.

54. *Ergo* is here an illative particle, connecting what is coming with what has gone before. "And so, as I have said."

55. "For which we deem it right to cover the knees of the gods with the waxen tablets of our vows." Ruperti suggests, for *fas, mos*. The custom alluded to is that of placing in the lap of the statues of the deities supplicated waxen tablets containing vows written out. Perhaps when Homer (Od. i. 207) says, *τὰδε θεῶν ἐνι γούνασι κεῖται*, he is alluding to this practice.

56, 57. *Subjecta potentia magnæ Invidiæ.* "Power exposed to great envy."

58. *Pagina, i.e.* the roll of honour—the scroll containing the *tituli* of the *imagines*. "The statues are pulled down, and are dragged down (or along) by ropes."

59. *Bigarum*, the triumphal chariot.

60. *Caballis*, the horses harnessed to the chariot.

63. *Sejanus.* For an account of the history of the rise and downfall of Sejanus, see Smith's "Classical Dictionary," and Tacitus, Ann. iv. 1, vi. 8. *Toto orbe secunda.* "The second in importance only in the whole world." Out of the bronze of which the statues of Sejanus were made were manufactured the *urceoli* and the other articles mentioned in the next line.

66. *Cretatum.* Either = *candidum*, "white," or else in allusion to the habit of chalking over any dark spots when an ox white all over could not be found. *Unco*, the hook by which the bodies of condemned criminals were dragged to the Tiber or the Scalæ Gemoniæ.

70. *Delator.* The regular or common informer. Cf. iv. 48. *Indiciis.* The evidence given by an index—a man who turned testimony against his accomplices—"a queen's evidence."

73. *Turba Remi.* Remus put for Romulus. Cf. Pers. i. 73—*Unde Remus.*

74, 75. *Si Nortia Tusco favisset.* "Had Sejanus met with the favour

of his patron goddess." Sejanus was born at Volsinii, in Etruria; and Nortia was the name of the deity especially worshipped at that town.

77. *Ex quo suffragia nulli vendimus, i.e.* "Since we have no votes to sell." Tiberius, shortly after his accession, deprived the Comitia Centuriata of their share in the election of the magistrates, an event alluded to and described by Tacitus, Ann. i. 15—"Tum primum e campo comitia ad patres translata sunt. Nam ad eam diem, et si potissima arbitrio principis, quædam tamen studiis tribuum petant. Neque populus amissum jus questus est nisi inani rumore."

78. *Effudit curas*, i.e. *Turba Remi.*

79. *Nunc se continet.* "Is marvellously unaspiring now."

80, 81. *Duas . . . . panem et circenses.* These words would be singularly applicable to the character of the modern Italian, who, as long as he can manage to get enough to live upon, and to secure a seat at the opera and theatre, is happy. *Panem, i.e.* the public distribution of bread. Of the *circenses* we have heard before.

83. *Brutidius, i.e.* Brutidius Niger, mentioned by Tacitus as an ædile, a man of considerable oratorical power, and as conducting the impeachment of Silanus. Ann. iii. 66.

84. *Quam timeo, victus ne pœnas*, &c. "I very much fear lest the baffled Ajax will wreak his vengeance upon him for his feeble defence of him." Mr. Mayor, following Madvig, explains this passage by saying that Brutidius was not only an orator, but a *declamator*, in which character he would very probably have given recitations of the quarrel between Ajax and Ulysses; and that when Juvenal here speaks of Ajax punishing him, what he means is that he recited it feebly (*ut malè defensus*), a sin for which he now jestingly supposes him to be about to be visited with the anger of Tiberius. This interpretation is unnatural and far-fetched. It is far more likely, as Mr. Macleane says, that under the name Ajax Juvenal simply means the emperor, a request of whose to the senate that they should send a guard to escort him to their presence had been disregarded—an explanation which gives much more point to the *ut malè defensus* than the foregoing one.

87. *Sed videant servi.* "But be sure that our slaves see it, that none of them may deny (that their master has thus shown his loyalty)."

91. *Summas curules.* "The highest curule offices," *i.e.* those which entitled the officers who fitted them to the curule chair, *e.g.* the post of consul, censor, prætor, and curule ædile.

94, 95. *Pila.* During the republic the Roman legion consisted of *hastati, principes*, and *triarii* or *pilani*, each subdivided into *manipuli*. The centurion of the first *manipulus* of the *triarii* was called *primipilus*, and that is the office here indicated. *Cohortes, i.e.* the *præfectus*, or commander of a cohort. *Egregios equites.* Under the republic the *egregii equites* were, as their name implies, such knights as were illustrious for birth, wealth, or fame. Under Augustus they were men of fortune, not necessarily of the equestrian order, whom he distinguished by extending to them the privilege of wearing the *latus clavus. Castra domestica*, the city troops, *i.e.* the prætorian guard. There can be no reasonable doubt that those commentators are right who interpret

Juvenal to mean, in the enumeration of these offices, the opportunity of promoting others to them, not the privilege of filling them directly oneself.

97. *Sed quæ præclara et prospera tanti.* *Tanti* is better than *tantum.* "But what glory or prosperity is worth the condition that our sufferings must be proportioned to our success?" "Tantum habent pretium ut propter ea parem quis esse velit mensuram malorum" (Madvig).

100. *Potestas.* Again abstract for concrete.

102. *Pannosus ædilis.* It may be an exaggeration to speak of the ædile as in rags: however, the position which an ædile of a municipium would hold would not be superior to that of a country policeman.

106-7. *Unde altior*, &c. "Only that he might fall from the greater height, and that the building might descend with a terrible crash." *Præceps* is used substantially here, as above, Sat. i. 149—*Omne in præcipiti vitium stetit.*

108-9. *Crassos, Pompeios, et illum qui*, &c., *i.e.* the three members of the first triumvirate, M. Licinius Crassus, Cn. Pompeius Magnus, and Julius Cæsar, who is described as having subjugated the Romans to the lash. The plural is used in the case of Crassus and Pompey when the singular is meant. Cf. Sat. i. 109—*Exspectent ergo tribuni.*

112. *Generum Cereris, i.e.* Pluto.

113. *Sicca morte.* "Unless by a bloody death."

115. *Quinquatribus.* The Quinquatria was a festival in honour of Minerva, held upon the 19th of March and the four following days, during which boys had holydays, and offered up their vows to the goddess. Horace (Epp. ii. 197) says:—

> "Ac potius, puer ut festis Quinquatribus olim,
> Exiguo gratoque fruaris tempore raptim."

The allusion in the next line, *uno asse*, is to the custom which prevailed of the youthful learner presenting his teacher with his modest fee at this period.

118. *Perit.* Cf. supra, 11, and vi. 559. This species of syncope, *perit* for *periit*, *obit* for *obiit*, &c., is not used by writers of the Augustan age.

119. *Largus*, &c. "A copious and gushing well of genius."

121. Cicero fell a victim to Antony's proscription. His head and hands were cut off, and were nailed to the *rostrum*, the scene of his great triumphs.

128. *Torrentem et pleni*, &c. Cf. Milton's "wielding at will that fierce democracy." It was only after B.C. 370 that the public assemblies were held in the theatre (of Dionysus). Till that time they were usually celebrated in the Pnyx.

131-2. *A carbone*, &c. In these lines Juvenal avails himself of a very decided poetical license. The father of Demosthenes was a man of means, the proprietor of a sword-manufactory, it is true; but not, on that account, a blear-eyed, smutty-faced blacksmith, as he is here represented as being.

133. *Tropæis.* The oldest kind of *tropæum* was made by nailing up the captured arms to a tree on the field of battle. For a full description of the *tropæum*, see Smith's Dict. Antiq.

134. *Et fracta de cassidе buccula pendens.* "The cheek-piece hanging from the battered helm."

135. *Curtum temone* = *carens*, or broken short off.

136. *Aplustre*, the stern. Gr. ἄφλαστον. *Tristis captivus in arcu.* In allusion to the devices engraven upon the triumphal arches.

138, 139. *Induperator.* Cf. iv. 29. *Erexit*, the aorist.

141-2. *Quis enim virtutem*, &c. "Who embraces virtue when shorn of her rewards." *Patriam*, &c. "Yet that glory, which (at best) only few can gain, oft proves their country's ruin." *Olim* is here used, as it very frequently is, in a wholly indefinite sense, "now and again." *Olim* signifies any time, past or future, which is not present.

143. Cf. vi. 230.

144-5. *Ad quæ*, &c. "Which (*i.e. saxa*) the insinuating fibres of the wild fig-tree are strong enough to destroy."

146. "Since even the tomb itself is not exempt from the law of fate." Ausonius says: "More etiam saxis nominibusque venit;" and Propertius (III. ii. 19) writes:—

> "Nec mausolei dives fortuna sepulchri
> Mortis ab extremâ conditione vacat."

147. *Expende Hannibalem.* "Weigh the case of Hannibal"—"consider Hannibal." In spite of the somewhat disparaging and contemptuous comment with which Mr. Macleane dismisses Johnson's episode of Charles of Sweden, "as a heavy substitute for that of Hannibal," it must be acknowledged that for force and pathos it is unsurpassed in the English language, and scarcely inferior in any respect to the great original which suggested its introduction:—

> "On what foundation stands the warrior's pride,
> How just his hopes let Swedish Charles decide:
> A frame of adamant, a soul of fire,
> No dangers fright him, and no labours tire;
> O'er love, o'er fear, extends his wide domain,
> Unconquer'd lord of pleasure and of pain;
> No joys to him pacific sceptres yield,
> War sounds the trump, he rushes to the field;
> Behold surrounding kings their power combine,
> And one capitulate, and one resign;
> Peace courts his hand, but spreads her charms in vain:
> 'Think nothing gain'd,' he cries, 'till nought remain—
> On Moscow's walls till Gothic standards fly,
> And all be mine beneath the polar sky.'
> The march begins in military state,
> And nations on his eye suspended wait.
> Stern famine guards the solitary host,
> And winter barricades the realms of frost.
> He comes, nor want nor cold his course delay,—
> Hide, blushing glory, hide Pultowa's day:
> The vanquish'd hero leaves his broken bands,
> And shows his miseries in distant lands;
> Condemn'd a needy supplicant to wait,
> While ladies interpose, and slaves debate.

But did not chance at length her error mend?
Did no subverted empire mark his end?
Did rival monarchs give the fatal wound,
Or hostile millions press him to the ground?
His fall was destined to a barren strand,
A petty fortress, and a dubious hand.
He left a name at which the world grew pale,
To point a moral or adorn a tale."

148. *Africa*, &c. "Africa lashed by the Moorish ocean, and reaching to the Lesser Nile."

150. *Rursus*, &c., subaud. *admota*. "Stretching rearward to the tribes of Æthiopia." *Rursus* = *reversus* (Macleane).

153. *Montem rumpit aceto*. Cf. Livy xxi. 37.

159, 160. *O gloria! vincitur idem nempe*. "O for fame! he too is conquered in his turn;" *i.e.* by Scipio, at Zama, B.C. 202.

162. *Donec Bithyno*, &c. "Till the Bithynian monarch pleases to awake," *i.e.* Prusias, to whom Hannibal, whose popularity, after his defeat, with his countrymen failed, betook himself upon leaving Antiochus, king of Syria, whither he had first fled. It was then that the Romans sending to Prusias to demand his surrender, and Prusias not being in a position to refuse their request, Hannibal took poison concealed in a ring—the *annulus* mentioned in 166—which he always carried about with him. Demosthenes is stated by Pliny to have fortified himself in the same way against the last reverses of a desperate fate.

168. *Pellæo juveni*. Both Alexander and his father Philip were born at Pella, in Bottiæa, on the river Lydius.

170. "Like one pent up amid the crags of Gyaros or Seriphos." Cf. i. 73.

171. *A figulis munitam, i.e.* Babylon, the walls of which were built of bricks made out of the clay dug from the trench by which the city was surrounded.

172. *Sarcophago contentus erit*. A number of parallel passages in English might be quoted, the best known of which is Shakspeare's Henry IV. p. i. act v. sc. 4—"Fare thee well, great heart," &c. Hall writes—

"Fond fool! six feet shall serve for all thy store,
And he that cares for most shall find no more."

In King Henry VI. we have—

"And of all my lands
Is nothing left me but my body's length."

In Webster's Duchess of Malfi there is—

"Much you had in land and rent;
Your length in clay's now competent."

174. *Velificatus Athos, i.e.* the canal cut through the peninsula by Xerxes, the remains of which are at the present time distinctly visible throughout, with the exception of about 200 yards in the middle.

Græcia mendax. The Greeks were proverbial amongst the Romans for their mendacity. Pliny speaks of the "porténtosa Græciæ mendacia."

175. *Constratum classibus*, &c., *i.e.* the bridge of boats across the Hellespont.

177. The rivers "which the Persians drank up at a single breakfast" were the Scamander, Lissus, and Echeidorus.

178. *Sostratus.* An unknown poet, who, it seems, sang of the exploits of Xerxes. *Madidis alis* may mean one of three things: 1. Drooping wings, *i.e.* his song was feeble (Ovid writes, "Madidis notus evolat alis"); 2. "Wings steeped in wine" (Silvius writes of "madefacta mero"), a way of hinting that Sostratus composed his mendacious epics under the influence of intoxication; 3. "Perspiring shoulders," because the labour of recitation was excessive—the most absurd rendering of all. Either the first or second will do; and, for my part, I prefer the second, taking it in connection with what has gone before—*Quidquid Græcia mendax audet.*

183, 184. *Mitius id sane.* "Marvellously kind, in truth, it was not to brand the god. Surely any deity would be proud to own such a master." This is one way of taking the *huic quisquam*, &c., though the interrogative form is not preserved. *Quisquam* means "any," in the sense of exclusion. The better way, therefore, would be to translate, "Would any god serve so hard a master?" meaning, "None surely would"—a rendering which will intensify the sneer.

189. *Recto vultu pallidus.* Either "This is your prayer in health and in sickness," which is the more likely rendering; or, taking *recto vultu* as equivalent to *recta facie*, "This you ask for with unabashed countenance, as well as with anxiety" (*pallidus*), an interpretation which, though seemingly unnatural, is favoured by Heinrich.

192. *Dissimilemque sui.* "With all its natural freshness gone," "unlike its former self." One might compare with this expression the Greek ὀυνατωτέροι ἑαυτῶν γιγνομένοι. *Pellis*, properly of animals, not of human beings. "Hide," not "skin." When it is applied to man, it is used to indicate that the skin has become hard and coarse.

194. *Thabraca*, a town in Numidia, the woods adjacent to which abounded in monkeys.

196. *Plurima sunt juvenum discrimina.* "Men, when they are young, differ widely in appearance."

202. *Captatori.* "Legacy-hunters." We have been told of these gentlemen before by Juvenal. Cf. supra, v. 98—*Quod captator emat Lænas.*

210. *Cantante.* This word is to be understood as meaning not merely vocal, but instrumental music as well.

211. Seleucus must have been some great actor.

216. *Quem dicat venisse puer.* "What visitor his servant announces."

217. *Præterea minimus*, &c. "Moreover, the blood runs in feeble currents through his chilly body, and is only warmed by fever."

218. *Agmine facto.* An imitation of Virgilian phraseology, which we have already had, iii. 162.

221. *Themison.* Here used as a typical name for a doctor. There had been a real Themison, who lived in the first century B.C.

226. Cf. i. 25.

228. *Luscis. Luscus* means both "purblind," or "blear-eyed," and "one-eyed." Here, as above (158), it is used as signifying the latter.

230, 231. *Ipse ad conspectum*, &c. "All that he can do of his own accord (*ipse*) is, in obedience to the habit of opening his mouth at the sight of food, to gape." Such is one way of interpreting *ipse*. I do not think that there is any necessity for laying much special emphasis upon it, and that it probably does nothing more than refer to the subject—the impotent old man. *Ceu pullus hirundinis*, &c. Cf. Iliad ix. 322:—

> ὡς δ' ὅρνις ἀπτῆσι νεοσσοῖσι προφέρῃσι
> μάστακ' ἐπεί κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ.

236, 237. *Nam codice sævo Heredes vetat esse suos.* "For by a cruel codicil he disinherits them," *i.e.* his children. The fact of *suos* being joined with *heredes* is accidental, and no reference is intended to the technical term *heredes sui. Heredes*, "heirs," were of three classes: 1. *necessarii*; 2. *sui et necessarii*; 3. *extranei*. The first division comprised slaves of the testator, who became *heredes* and *liberi* at the same time. The *heredes sui et necessarii* were sons and daughters, and the sons and daughters of a son who was in the power of the testator. A grandchild could not, however, be a *suus heres*, unless the *testator's* son had himself, during the *testator's* lifetime, ceased to be a *suus heres*. The further epithet of *necessarii* simply alludes to the necessity that these *heredes* were under, according to the civil law, of accepting the *hereditas* with all its responsibilities. Sometimes, however, the prætor would grant a dispensation from this necessity, in which case they were said *abstinere se ab hereditate*, the *hereditas* being perhaps sold to pay debts which the testator had contracted. *Heredes extranei* were all heirs who were not in the legal power of the testator. If a mother bequeathed property to her children, they would be, in reference to her—seeing that she had no legal control over them—*heredes extranei*. If a man, as in the case mentioned in the context, passed over his own children in his will, and disinherited them, the document, though made out in a legal form, was called *inofficiosum*, or *non ex officio pietatis*. Supposing there to be good reason why this omission should be made by the *testator*, nothing further, of course, could be done by the disinherited. But in the event of the *præteritio* being committed without any adequate reason, the slighted persons might institute a suit for the recovery of what they fancied were their legal rights, on the ground that the *testator* was *non sanæ mentis*, between which, however, and *furiosus* or *demens*, the acute Roman jurists drew a little distinction. The suit thus instituted was called *querela inofficiosis*; and the extent of the claim possible under the circumstances was one-fourth of the whole *hereditas*.

238. *Ad Phialen.* One of the Roman demi-monde, in whose favour the rich old miser had disinherited his rightful heirs.

240. *Ut vigeant sensus.* "But even supposing his faculties do endure."

249. *Jam dextra computat annos.* "Counting his years upon his right hand." According to the Roman system of numeration, the

first hundred was reckoned upon the left hand, and the right was then resorted to. Thus the force of his expression would be that he (Nestor) had entered upon his second century. *Secula* simply means generations.

250. *Quique novum*, &c., *i.e.* "and who has seen so many autumns;" because the *mustum*, the new wine, was made in the autumn.

253. *Antilochi barbam ardentem.* Priam's son, Antilochus, was burned. The word *barbam* may imply a periphrasis for Antilochus, or it may have a more special reference to the fact that at the time of his death he was of mature years.

257. *Ithacum, i.e.* Ulysses. *Cui, i.e.* Laertes, his father. *Natantem*, "tossed about by the waves," "at sea."

259. *Assaracus*, a great-uncle of Priam. Priam might have died while Troy was still flourishing, and have had a magnificent funeral (*magnis solemnibus*) if he had only departed at another time, before Paris had built his fleet.

262. *Scissaque Polyxena palla.* Cf. Euripides, Hecuba, 556:—

λαβοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος
ἔρρηξε.

265. *Longa dies. Dies* in a general sense, or as meaning a space of time, is feminine; as indicating a particular day, masculine.

268. For Virgil's description of Priam's death, cf. Æneid ii. 506 et seq.

271. *Exitus ille utcumque hominis.* "Still, however, he died like a human being, whereas his wife, who survived him (Polyxena), became a barking dog."

273. *Transco* = *prætermitto. Regem Ponti*, sc. Mithridates.

275. *Respicere ad longæ*, &c. Cf. Herodotus, Clio, 32—σκοπέειν δὲ χρὴ παντὸς χρήματος τὴν τελευτὴν κῇ ἀποβήσεται. *Ultima spatia*, the last circuit round the race-course.

276. *Exilium et carcer*, &c. Marius is, of course, meant.

280. *Circumductoagmine.* The course of the triumphal procession is thus described by Mr. Macleane, in a note in his edition of Horace:—"It commenced at the Porta Triumphalis, at the foot of the Mons Capitolinus, on the north, and passed out of that gate into the Campus Martius, which lay between it and the river. After making the circuit of the Campus, it entered the city again by the Porta Carmentalis, at the south extremity of the Mons Capitolinus, where it entered the Velabrum, the space between that hill and Mons Aventinus. Crossing the Velabrum, it passed by the Circus Maximus, which lay between the last-named hill and Mons Palatinus, round which it wound to the left till it reached the spot where afterwards was built the Arch of Constantine, on the eastern side, opposite the spot where Vespasian built the amphitheatre that bore his name—Amphitheatrum Flavianum, or, as it is now usually called, the Colosseum. Keeping still to the left, the procession came to the Templum Veneris, adjoining which was the Templum Romæ. Here the Via Sacra commenced, and continued past the Templum Pacis, near to which stands the church of Sta. Maria Maggiore. Then the proces-

sion passed through the Forum, till it reached the spot where was afterwards built, and where still stands, the Arch of Septimius Severus, close to which, under the east side of the Mons Capitolinus, was the Carcer Tullianus, or Mamertinus. The procession then, having arrived near the gate it started from, wound its way up the Mons Capitolinus till it reached the Capitol." The student should go through this account with a good plan of Rome, such as is to be found in any decent atlas, before him.

282. *Vellet descendere* = ἐμελλεν καταβῆναι. "When he was on the point of getting down."

285, 286. *Igitur fortuna ipsius*, &c. "And so he was preserved by his own fortune and the city's, to be conquered and to lose his head." Lentulus Sura and Cornelius Cathegus, who had been left by Catiline at Rome to burn the city and kill the senators, were betrayed and strangled.

291. *Usque ad delicias votorum.* "Not forgetting every little detail of perfection in her prayer." Heinrich translates, "To a foolish fondness." *Cur tamen.* "Yet why chide her?"

293, 294. *Lucretia* and *Virginia* were both instances of the fatal gift of beauty.

297, 298. *Rara est adeo*, &c. "Beauty and purity seldom go together." *Horrida*, "sternly virtuous." The Sabines were proverbial for their hardihood and propriety of life.

314. *Ut*, "even though." The story of Mars's intrigue with Venus, and the punishment with which he was straightway visited by Jove, is well known, and is told by Ovid, Met. iv. 189, as well as by Homer, Od. viii. 266.

315. *Ille dolor.* "An injured husband's indignation." *Lex ulla*, referring to the *lex Julia de adulteriis.* As for the punishments for adultery, see "Dictionary of Antiquities."

324, 325. *Sed casto quid forma nocet?* &c. "But supposing him to be chaste, what harm can his beauty do him then?" (Is this your question?) "Ask, rather, what good Hippolytus's stern resolve did him, or Bellerophon's." Hippolytus declined the amatory overtures of Phædra; and the story of Sthenobœa and Bellerophon was much that of Joseph and Potiphar's wife, down even to the false accusation to the husband.

327. *Excanduit.* "Glowed with passion."

328. *Se concussere.* "Roused themselves to vengeance," or "became excited even to madness."

330. The allusion is, of course, to the story of C. Silius and Messalina, which is told by Tacitus, Ann. xi. 12, and which has been already mentioned, vi. 115. Messalina, in her passion for Pliny, caused his wife to be murdered in order that she might marry him.

332. *Gentis patriciæ.* The father of Silius had been a general, much celebrated for his campaigns against the Gauls.

336. *Cum signatoribus auspex.* The *signatores* witnessed the signature of the marriage contract. The *auspex* determined by his art whether the day of the ceremony was fortunate.

341. When Claudius heard of what Messalina had done, he ordered

Silius to be executed; and Narcissus, feigning the imperial command, had Messalina herself killed as well.

344. *Quidquid levius meliusque putaris.* "Upon whatever course you decide as being the better, you will still have to yield that fair and beauteous neck to the executioner's sword."

347. *Permittes.* Cf. Hor. Ode I. ix. 9—*Permitte divis cætera.*

362. *Pluma Sardanapali.* "The down couch of Sardanapalus." Martial uses *pluma* in the same sense—*Dormit et in plumâ*, XII. xvii. 8.

363. *Monstro quod ipse tibi possis dare.* "What I now point out to you is what you may make for yourself."

365. *Abest* or *habes.* Either will make excellent sense.

SATIRE XI.

Introduction.—There can be no doubt that this satire is one of Juvenal's later compositions. Throughout it there sounds that note of meditation which is characteristic of age. Its tone is placid and peaceful; there is but little of the *liberrima indignatio* which asserts itself elsewhere. As Gifford says, the *laudator temporis acti* is ever foremost in the scene. The 203rd verse is, indeed, sufficient direct internal evidence to convince us of the fact that Juvenal was now old:—

"Nostra bibat vernum contracta cuticula solem."

The time is that of the Megalesian festival in honour of Cybele —April. Of the general character of the satire Mr. Macleane remarks:—"The composition is in Horace's style, without any appearance of imitation. The subject is not large, and there is no great variety of treatment; but as a picture of domestic manners, and of a household of the better sort, the satire is pleasing." This criticism is true enough.

Argument.—The rich man who lives well is admired; the poor man who does so is considered a madman. There is nothing more ridiculous than a pauper epicure. How vast is the number of those who live only to eat! Their creditors look out for them at the entrance to the market. The poorer men are, the better they fare; they will pawn anything to procure luxuries for their stomachs. Of course, in the end, they come to ruin—are obliged to be gladiators, or something of that sort. What is respectable in a rich man is criminal in a poor one. How absurd it is to know something about the physical geography of the world, if one knows nothing about oneself! "Know thyself:" the rule is of heavenly origin. Bear it in mind, whatever you want to do, whether to marry, or to go into the senate, or to buy a fish,—don't get a mullet when you have only enough to pay for a gudgeon. What will be your end if your appetite increases as your purse grows empty? Wantonness fears old age and poverty more than death. The stages on the road to ruin are simple enough.

Money is borrowed, and spent at Rome; then one's creditors are given the slip; and the fraudulent debtor goes off to some pleasant retirement. There is nothing more in doing this than in changing your house from one part of Rome to another. When you dine with me to-day, you shall see whether I am true to my professions and preaching. I will play Evander to your Hercules or Æneas. This is what you shall have for dinner—a young kid, wild herbs, fresh eggs, roast fowls, grapes, and wholesome apples and pears. This was the kind of fare off which our senators used to dine when they had already commenced to be luxurious, and to look down upon the simple vegetarianism of Curius. The flitch, hung up to dry, they only used on great occasions, when some one in particular dined with them. Men who had been three times consuls—ay, and dictators!—went to these feasts with their spade across their shoulder. In the strict censors' days no one wanted tortoise-shell to adorn the legs of their couches; they had furniture as plain as was their fare. As for Greek art, in those days nothing was known of it: the Roman soldiers broke the cups which they gained at the plunder of Greek cities, or only adorned their houses with them. They ate off earthenware. These were the good old times, which you might, if you thus felt disposed, envy. The gods were nearer men; and Jupiter, when he was worshipped in a plain and simple manner, cared much for the city. Then our tables used to be made of home-grown wood; now our grandees can eat nothing unless their tables are supported by single ivory stems. As for me, I never ask a guest who is likely to despise my poverty. There is not an ounce of ivory in my house; everything is made of bone, down to the handles of the knives, which do not cut the worse on that account. The slave who carves for me has never learnt his art in any of the great carving-schools. My waiting-boys are novices, and not accustomed slyly to filch the daintiest parts of the dishes. You must ask for what you want in Latin. You shall have Virgil and Homer read to you by way of amusement. Come, then, dismiss your business and the cares of life—not a word about money bothers or your wife's strange conduct—away with all thoughts of home and its troubles before you enter my doors. This is the day upon which the Idæan rite of the Megalesian games is being celebrated. There sits the prætor, at the mercy of his steeds. All Rome is in the circus. The green wins: I know it by the shouting. Had it been otherwise, you would have seen nothing but grief. This sport is good enough for boys. I prefer sunning it tranquilly myself. You may bathe earlier now than usual. Such pleasures as these are the more enjoyable because they seldom come.

1. *Atticus.* Put for any rich man, as *Rutilus,* in the next line, is for any poor man. Rutilus was also the cognomen of the Marcia Gens. *Lautus* = *lavatus,* from *lavo.* Cf. iii. 221.

> "If Atticus in sumptuous fare delight,
> 'Tis taste; if Rutilus, 'tis madness quite."—GIFFORD.

3. *Pauper Apicius.* "Apicius grown poor." We have already had the name of Apicius as a synomym for an epicure, iv. 23.

4. *Convictus* = *convivia.* "Every dinner-table." *Thermæ*, the public baths, round which were promenades and spaces, called *scholæ*, where people were in the habit of sitting, walking about, and gossiping. *Stationes*, a general term for places of public lounge = Greek συστάσεις, λέσχαι. *Statio* is here used in a post-Augustan sense.

5. *De Rutilo*, *i.e.* talk about Rutilus. For the ellipse, cf. Sat. xiii. 181—*Nempe hoc indocti.*

6. *Galeæ*, *i.e.* for wearing arms for military duty. Cf. Sat. i. 169, 170—*Galeatum sero duelli Pœnitet.* See also vii. 33, where Juvenal speaks of youth as being the age "et pelagi patiens et cassidis atque ligonis."

7. In spite of Mr. Macleane's adverse criticism, I believe that Mr. Mayor's interpretation of this line is correct, and that *prohibente* is used in its technical sense, as signifying *intercessio* on behalf of a citizen. "The tribune not, perhaps, actually obliging him, yet not interfering to stop him." By *tribunus* none other is meant than the Emperor Tiberius (cf. ii. 165), who had concentrated all constitutional offices upon himself.

8. *Scripturus leges*, &c. "It is said that he is about to become the pupil, and learn the imperious words of a trainer." The first thing that the gladiator had to do, when he put himself under the instruction of a trainer, was to write out and to learn his rules. He then signed a bond, and was said to be *auctoratus*; hence Horace, Sat. II. vii. 59, says, "Auctoratus eas." The *lanista*, on his part, was said *dare dictata.* The *verba regia* were simply the words of command, *adtolle, cæde, declina, urge, percute*—sometimes *seca et ure:* hence they were occasionally called not only *regia*, but *crudelia.* Of the *lanistæ* we have heard before, Sat. iii. 159. They were not held in very high repute at Rome, as is apparent from what Seneca says—"Quod contemptissimo cuique contingere ac turpissimo potest bonum non est: opes autem et lenoni et lanistæ contingunt."

10. *Macello.* Cf. v. 95. Roman masters of houses were in the habit of doing their own marketing.

11. Cf. Epistle to Philippians iii. 19: "Whose god is their belly"—*ᾧ ὁ θεὸς ἡ κοιλία.*

12. *Egregius* = *magis egregie.* Cf. Lucretius iv. 469, though Mr. Mayor is of opinion that the reading here is uncertain. Holyday translates—

> "He's set
> On riot most that still is most in debt,
> And soon must fall: you may see through the rent."

The metaphor in the next line is of course taken from a falling house, through the walls of which the light may be seen, thus indicating their destruction. "Who must soon be down, as his cracking fortunes already let daylight in."

14. *Gustus.* These were eaten at the first course—*promulsis*, which consisted of fish, fowl, vegetables, and other delicate provocatives of appetite. The *promulsis* was succeeded by the *fercula*—the *pièces de résistance*, which constituted the main body of the feast.

17. *Ergo haud difficile est*, &c. "And so, as they have no scruples (*ergo*), it is an easy matter to procure the money which they have made up

their minds to squander by pawning their plate or a damaged statue of their mother." *Oppositis*, sc. *pignori*.

19. *Quadringentis nummis. Sesterces*, not *sestertia*.

20. *Sic veniunt*, &c. "This is the path by which they arrive at the gladiatorial fare." *Miscellanea*, a coarse kind of hodge-podge. *Ludus*, *i.e.* the school of the *lanista*. Others take the *miscellanea ludi* to mean gladiatorial exhibitions of a varied or mixed character.

22. *Ventidius*. Here used as a convertible term with *Atticus* in line 1. Perhaps the Ventidius alluded to may be the same mentioned by Persius, iv. 25, 26:—

"Nostin' Ventidi prædia? cujus?
Dives aret Curibus quantum non milvus oberret."

23. *A censu famam trahit*. "Gains its character from a man's income."

24. *Despiciam*, &c. A restatement of the old Socratic maxim, that natural philosophy is worthless in comparison with self-knowledge.

26, 27. *Arca*, the safe-box; *sacculus*, the purse, which was of course filled from the *arca*. Here the first indicates the resources of the rich; the second, of the poor. *γνῶθι σεαυτόν*. The inscription upon the tripod in the temple at Delphi, attributed variously to Thales, Chilo, Cleobulus, Prias, and Pythagoras, and, in fact, to each of the seven sages of antiquity. It is, perhaps, as Mr. Prior suggests, on account of the doubtfulness of its origin that the words, *e cœlo descendit*, are added; as much as to say, "Whoever may have uttered them, still their source is heavenly." *A propos* of this sentiment, cf. Persius iv. 52:—

"Tecum habita: novis, quam sit tibi curta supellex."

29. *Conjugium quæras*. An admonition against unequal matches, as much condemned in ancient as in modern times. Cf. Ovid, Heroïd. ix. 32—

"Si qua voles apte nubere, nube pari,"

and Æsch. P. V. 890—

τὸ κηδ' εὖσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ,

and Callim. Epigr. i. 16—

οὕτω κἀι σὺ γ' ἰὼν τὴν κατὰ σαυτὸν ἕλα.

31. *In qua se traducebat Ulixes*. "In which Ulysses made but a scurvy figure." The allusion is to the contest that arose between Ajax and Ulysses for the arms of Achilles—the *lorica Achillis* mentioned in the preceding line, which even Thersites was not vain enough to think he could gracefully wear. This contest has been already alluded to in vii. 115, where Ajax is spoken of as rising to assert his claim—*Surgis tu pallidus Ajax;* and again in x. 84—*Victus ne pœnas exigat Ajax*. As for *traduco*, it has been used in this signification in ii. 159—*Illuc traducimur;* viii. 17—*Squalentes traducit avos*. In the same way, Martial says (VI. lxxvii. 5), *Rideris multoque magis traduceris;* and

Seneca (de Irâ I. vi. 1) talks about a man who is disgraced passing his life *cum dedecore et traductione*. Messrs. Riddell and White (cf. their Dictionary, p. 1970) appear to think that *trăduco* is here used in a good sense—a supposition apparently inconceivable from the context.

32. *Ancipitem*. Mr. Macleane, adopting a peculiar punctuation, puts a semicolon after this word, and joins it with *se*—"cut a doubtful figure;" an interpretation which may at once be dismissed as improbable and unnecessary. It goes with *causam*, and means a case whose issue is doubtful, and which is therefore fraught with great nicety.

33. *Affectas*. This, preceded by *seu*, answers to *sive quæras* and *velis*. The word is changed from subjunctive to indicative in consequence of the interposition of the parenthesis, *neque enim . . . Ulixes*, which the writer regards as having broken the connection of the sentence.

34. *Orator vehemens*, &c. "A mighty advocate, or, like Curtius and Matho, a mere windbag." For *buccæ*, cf. iii. 35—*Notæque per oppida buccæ*.

35. *Mensura sui*. "One must study one's own position in life."

37. *Ne mullum cupias*, &c. "Don't set your heart upon a mullet when you have only money enough in your purse to buy a gudgeon." We have been told of the costliness of mullet before. Cf. iv. 15. *Golio* = the price of a gudgeon. For a similar construction see Plautus, Pers. III. i. 16—*Boves bini hic sunt in crumena* ("I have money enough in my purse to buy a couple of oxen"). *Sacculus, loculos, crumena*, all mean much the same thing—a leathern purse worn in the folds of the toga.

40, 41. *Mersis in ventrem*. Hence the appropriateness of the words *gurges, vorago, barathrum*, as applied to gluttons—the stomach, "which can swallow up usurious interest, loads of silver (or solid plate), cattle, and land." *Argentum grave* is used elsewhere, by Seneca and others, to indicate solid as opposed to plated silver.

42. *Talibus a dominis*, &c. "The last thing, when all else is gone, which these gentlemen part with is their ring." Or *dominus* may be here taken in its more technical signification of "possessors."

43. *Annulus*, the golden ring, was the distinguishing mark of the Roman knight or senator, but by usage more of the former. The *Pollio* here mentioned is perhaps the *Crepereius* alluded to in ix. 5; or, possibly, the Carvirius Pollio whose extravagance is narrated by Pliny, ix. 13.

44, 45. Though somewhat diffuse, Gifford's version of this vigorous couplet fairly conveys the idea:—

> "To these an early grave no terror brings—
> 'A short and merry life,' the spendthrift sings:
> Death seems to him a refuge from despair,
> And far less terrible than hoary hair."

Funus acerbum = ἄωρος θάνατος: imitated from Virgil's "funere onervit acerbo." *Acerbus*, because not yet grown to fulness and ripeness. *Luxuriæ* means the spendthrift's way of life, rather than our "luxury."

46. *Hi plerumque gradus*. "These are generally the stages" (on the

road to ruin). *Conducta pecunia.* "Money is borrowed at interest." Cf. Hor. Sat. I. ii. 9:—

"Omnia conductis coemens obsonia nummis."

48. *Fenoris auctor, i.e. fenerator,* or *dominus = coram dominis,* 47.

49. *Qui vertere solum,* &c. "Those who find it convenient to leave town betake themselves to Baiæ and its oyster-beds." *Ostrea* is, I think, better than *ostia*—a reading which is sometimes given, because it conveys a more felicitous idea of the enjoyment which the bankrupt manages to extract from his exile. Baiæ was the classical Boulogne, or, taking it in its collocation with *ostrea,* Ostend—a place which persons who live beyond their incomes like occasionally to cultivate. In Sat. i. 49 we are presented with a somewhat similar picture of the criminal enjoying himself:—

"Exul ab octavâ Marius bibit et fruitur dîs
Iratis at tu victrix Provincia ploras."

The standard of commercial morality in fast and fashionable circles at Rome was not, apparently, very high.

50, 51. *Cedere namque foro,* &c. "For in these days there is nothing worse in decamping from one's creditors than in changing one's house from Esquiliæ to roasting Subura." *Cedere foro = faire banqueroute* (Ruperti), to become bankrupt—"to go through the court." The Subura was hot and unhealthy, because crowded and busy; the Esquiliæ cool and pleasant. Cf. Hor. Sat. I. viii. 14—*Nunc licet Esquiliis habitare salubribus.*

52. *Ille dolor solus . . . . illa mœstitia.* Note, *ille* and *illa,* not *illud.* "The only thing which annoys," &c. In the same way we get "*Hic* labor, *hoc* opus est."

53. *Circensibus.* Cf. iii. 223.

54. *Sanguinis in facie non hæret gutta,* i.e. *pudoris nullum vestigium.* Cf. x. 300.

56, 57. *Experiere hodie,* &c. "You shall see to-day, Persicus, whether I fail to practise what I preach so excellently in my life—ay, in my character and actions." *Numquid = εἴ τι. Vel* serves to expand and explain the *vitâ.*

58, 59. *Siliquas,* "husks"—the proverbial fare of the frugal and poor. Mr. Carlyle tells us that a certain great editor of Catullus produced his work on a diet of pods of peas picked up in the streets. Horace (Epp. II. i. 123) couples with *siliquæ* "panis secundus," which was peas made out of an inferior kind of flour—our "seconds." *Pultes,* from *puls,* a kind of coarse porridge. *Pulmentaria* were the sauces used to flavour this. Cf. supra, vii. 185, and Horace, Epp. I. xviii. 48. *Placentæ,* cakes sweetened with honey—a kind of cheese-cake.

60, 61. *Habebis Evandrum,* &c. "You shall find in me a host frugal as Evander; and you shall be treated like Hercules was by him, or that other guest who, though less godlike than he, was yet allied to the gods." Cf. Æn. viii. 362, where Evander addresses Æneas. *Tirynthius, i.e.* Hercules; so called from Tiryns, a town in Argolis. *Minor illo Hospes, i.e.* Æneas, who, by his mother Venus, had heavenly blood in his veins—*contingens sanguine cœlum.*

63. *Alter aquis.* Æneas was said to have been drowned in the river

Numicus. *Alter flammis ad sidera missus.* Hercules, in the agonies which Dejanira's fatal robe caused him, threw himself on a funeral pyre, and was thus burned.

64. *Nullis ornata macellis.* "Furnished by no markets;" *i.e.* they were all home products. Cf. Hor. Sat. II. ii. 120 et seq.:—

> "Bene erat non piscibus urbe petitis
> Sed pullo atque hædo; tum pensilis uva secundas
> Et nux ornabat mensas cum duplice ficu."

69. *Asparagi.* This word comprehended a large variety of different herbs, as well as that vegetable which we use the term specially to indicate.

70, 71. *Tortoque calentia fœno Ova.* "Eggs wrapped up in hay, and still preserving their heat." *Cum matribus = gallinis.*

72. *Parte anni.* The ablative, to denote duration of time, as here, is very rare in the best writers. In Cicero, N. D. ii. 52, we get—*Tota æstate Nilus Ægyptum obrutam oppletamque tenet;* and in Cæsar, B. C. i. 47—*Pugnatum est continenter horis quinque.* In later writers the construction is comparatively frequent. *Octoginta annis vixit, sex diebus mansit* (Seneca). When, however, the time is indicated which is applied to any purpose, and which witnesses its completion, the ablative is always employed by the best writers, *e.g. Tribus diebus opus perfici potest.* On this point see Madvig, Lat. Gr., sects. 276, 277.

73. *Signinum, i.e.* from Signia, in Latium.

74. *Æmula Picenis.* "As good as those from Picenum." Cf. Hor. Sat. II. iv. 70:—

> "Picenis cedunt pomis Tiburtia succo."

75. Though the apples retained their fresh smell, just as if they had been newly plucked (*odoris mala recentis*), they would do their eater no harm (*nec metuenda tibi*), because they were dried.

77. *Jam luxuriosa, i.e.* after it had given up the *olus* of Curius, of whom we have already heard, supra, ii. 3—*Qui Curios simulant.* M. Curius Dentatus, as consul, triumphed over the Sabines and Samnites, B.C. 290.

80. *Magna compede fossor.* Cf. vi. 151.

81. *Vulva.* Accounted a great dainty. Cf. Hor. Ep. I. xv. 41—*Nil vulvâ pulchrius amplâ.* As for the construction, *quid sapiat*, see further down (121), *Nil rhombus, nil dama sapit.* For similarity of sentiment, see Horace, Ep. I. xiv. 21:—

> "Fornix tibi et uncta popina
> Incutiunt urbis desiderium."

82. *Rara crate.* Because the racks in the frame were few. Cf. *rara retia.*

83. *Moris erat.* Possessive genitive. Cf. *Est viri boni* ("a good man's part"), and *Est Gallicæ consuetudinis* (Cæsar).

84. *Natalicium.* "In honour of a birthday." *Ponere = apponere,* "to serve up to table." Cf. Hor. Sat. II. ii. 23—*Possito pavone;* and supra, i. 141—*Ponit apros;* and again, Hor. Sat. II. iv. 14:—

> "Longa quibus facies oris erit illa memento
> Ponere."

85. *Accedente nova,* &c. "With the addition of any fresh meat which

the offered victim afforded." Homer more than once describes the manner in which a sacrifice was made to the gods of part of the animal—generally the legs and entrails, the remainder being reserved by the worshippers for themselves. This is but an instance of that unwillingness which the Greeks and Romans alike displayed to eat without inviting the powers above to partake of their meal. Virgil clearly illustrates it, Æn. iii. 221:—

"——Divosque ipsumque vocamus
In partem prædamque Jovem."

Perhaps the ceremony corresponded with our grace before meat.

87. *Castrorum imperiis.* "Posts of military command," without, probably, any immediate reference to the title of *imperator*.

89. *Erectum* (taken up), "across his shoulders." *A monte domito*, "after having made the rough soil obedient to his hands."

90. *Autem.* It is possible, as has been suggested, that this conjunction may refer to lines 77 and 78, and that from *Curius* as far as *ligonem* is parenthetical. "This was the supper of our senate when luxury was coming in fashion . . . . But in the good old days, when men really feared the Fabii," &c. *Fabios*, cf. ii. 146. *Catonem.* M. P. Cato was censor B.C. 184.

91. *Scauros.* M. Æmilius Scaurus was censor B.C. 109. *Fabricios.* Cf. Sat. ix. 142.

92. *Censoris . . . . collega.* The two persons here referred to are Claudius Nero and Livius Salinator, who were joint censors B.C. 204. Nero compelled Salinator to sell his *equus publicus*, because fifteen years before, in his first consulship, he had been condemned by the people. Val. Max. IX. ii. 6; Livy, xxix. 37.

94, 95. *Oceano fluctu. Oceanus* is put in apposition to *fluctus. Oceanum*, in apposition to *mare*, is more frequent. *Quam mare oceanum circumluit*, Tac. Hist. iv. 12. *Mare oceanum*, Cæsar, B. G. III. vii. 2. *Testudo.* Tortoise-shell was the favourite material out of which the wealthy Romans manufactured the props of their dinner-couches (*fulcrum*). Cf. vi. 80—*Testudineo conopeo;* xiv. 308—*Ebore et lata testudine;* Virgil, Georg. ii. 463:—

"Nec varios inhiant pulchra testudine portes."

Cf. χελώναις πεποικιλμένας κοίτας (Clemens Alex.). *Trojugenis*, cf. supra, i. 100.

96-7. *Sed nudo latere*, &c. "On small couches, with bone sides, a brazen front displayed the roughly-carved head of a garlanded ass." *Nudo latere et parvis frons ærea lectis = lectus parvus nudo latere et fronte æreâ* (Mayor, Heinrich).

100. *Graias mirari nescius artes.* "Unable to appreciate works of Grecian art." The Romans were brought up to despise these refinements; and, above everything, all that was of Greek origin. For the sentiment see Virgil, Æn. vi. 848—853:—

"Excudent alii spirantia nullius æra,
Credo equidem, vivos ducent de marmore vultus;
Orabunt causas melius, cœlique meatus
Describent radio, et surgentia sidera dicent:
Tu regere imperio populos, Romane, memento;
Hæ tibi erunt artes."

101. *Eversis urbibus.* Allusion is here probably made to the destruction of Corinth by Mummius, on which occasion, more than any other, the Roman soldiers exhibited their contempt of art by destroying, in the most wanton manner, the *chefs-d'œuvre* of celebrated masters (*magnorum artificum*).

103. *Cassis*, a helmet. The difference between *cassis* and *galea* is, that the former was made of metal, the latter usually of leather.

106, 107. *Nudam effigiem, i.e.* the naked figure of Mars descending, with shield and helmet. *Pendentis*, "hanging in mid air."

108. *Ponebant.* Cf. supra, 84. *Tusco catino*, "Tuscan ware"—very common. Persius (ii. 60) speaks of *fictile Tuscum. Farrata = pultes*, v. 58. Cf. Persius iv. 31—*Farratam pueris plaudentibus ollam.*

110. *Omnia tunc, quibus invideas*, &c. "Everything then might have provoked your envy, supposing you to be of a jealous turn of mind." The termination in *liridulus* has here much the same force as the *undus* in *iracundus*, "given to," "addicted to," "inclined to."

111—114. Cf. Livy v. 32—"M. Cædicius de plebe nuntiavit tribunis se in novâ viâ ubi nunc sacellum est supra ædem Vestæ, vocem noctis silentio clariorem humanâ, quæ magistratibus dici jusserit Gallos adventare." *Oceani* is, I think, a preferable reading to *Oceano*, though Livy speaks of the Gauls as coming *ab Oceano. His = his signis, hâc voce.*

116. *Fictilis*, &c. "Jupiter, whose image was only then of clay, and who was unpolluted with gold." Juvenal has already said (iii. 20), "Nec ingenuum violarent marmora tophum." As for the *fictilis*, we have in Pliny, H. N. XXXIV. xvi. 34, "Lignea potius aut fictilia deorum simulacra in delubris dicata usque ad devictam Asiam, unde luxuria." For *nullo violatus auro*, cf. Lucan ix. 519 et seq.:—

> "Pauper adhuc deus est nullis violata perævum
> Divitiis delubra tenens; morumque priorum
> Numen Romano templum defendit ab auro."

118. *Hos stabat in usus.* Ruperti says, "Erat ut passim stare, et ἑστάναι pro esse." Perhaps the more exact Greek equivalent would be καθέστηκεν.

122—124. *Latos nisi sustinet orbes*, &c. "Unless their broad tables are supported by solid ivory, and by a huge leopard with gaping mouth, made out of those tusks which," &c. These tables were round, and were supported by one solid ivory leg. Other tables, used by the poorer classes, were square, and had four legs. Lucian speaks of τραπέζαι ἐλεφαντιποδες, and Martial (ii. 43) writes:—

> "Tu Libycos Indis suspendis dentibus orbes,
> Fulcitur testa fagina mensa mihi."

Porta Syenes. Syene was a frontier town of Southern or Upper Egypt *i.e.* the part farthest away from the Mediterranean Sea. As the traffic from Æthiopia would necessarily have to pass through it, *porta* may be taken in the sense of "thoroughfare." It has, however, also been suggested that, as the valley of the Nile becomes suddenly narrow below Syene, *porta* may be interpreted "pass." Syene was held by

three cohorts; and this was probably the term "quo," as Ruperti says, "Juvenalis ablegatus est sub honorificæ-militiæ prætextu;" *i.e.* under pretext of receiving a prefect-ship.

126. *Deposuit*, "has shed." These Nabatæi are usually said to have inhabited a region in Arabia Petræa. As, however, there are no elephants there, they are alleged by others to have been a tribe of the *Æthiopes Troglodytæ*. The truth, however, seems to be that the particular term is used in a general way to indicate any Eastern people, just as Horace says, "in mare Creticum"—not signifying the Cretan sea more than any other.

127. *Jam nimios capitique graves*. Juvenal was a poet, but he was not a naturalist. The only time in his life that the elephant sheds his tusks, he takes heavier ones in exchange. *Hinc surgit orexis*. As Macleane says, this is an illustration of the maxim laid down above (v. 11), "Magis illa juvant quæ pluris emuntur." For *orexis*, cf. vi. 428—*Rabidam facturus orexim*.

128-9. *Nam pes argenteus*, &c. "A table with a silver foot is quite as low a thing with them as an iron finger-ring would be." Those who were not of sufficient rank to wear gold rings wore iron. *Ergo*. Cf. Sat. x. 103, and supra, 17.

131-2. *Adeo nulla*, &c. "So poor am I, that I have not a single ounce of ivory." For this use of *adeo*, cf. iii. 84. *Tesellæ*, "little dice." *Calculus*, "a counter."

136. *Structor*. Cf. v. 130.

137. *Pergula*. "To whom the whole carving-school must confess themselves inferior." *Pergula* is a derivative of *pergo*, in the same way that *tegula* comes from *tego*, and *regula* from *rego*. Originally it meant "anything projected out," and so it came to denote a shed; hence "a booth" or "a stall" in front of a shop. In stalls of this description professors of carving used, probably, to instruct their pupils. These *pergulæ* may have been, as Ruperti says, "diætæ propendentes in ædium parte inferiore vel editiore, unde *ὑπερῷα*." *Trypherus*, an imaginary carving-master, whose name is coined by Juvenal from the Greek *τρύφερος*, luxurious.

139. *Scythicæ volucres* = *Phasianæ volucres*, "pheasants."

141. *Ulmea cœna*, the wooden models upon which the pupils of the carving-school (situate, apparently, in the most densely populated part of Rome, the Subura) practised.

142-3. *Subducere*, "to filch." *Avis afra*, probably a "guinea-fowl." Cf. Hor. Epod. ii. 53—*Non afra avis descendat in ventrem meum*. Others have taken, but wrongly, *subducere* as simply equivalent to "to carve," substituting *frustis* for *furtis*. For the ablative, *anni tempore*, see above, 72.

144. *Exiguæ*, &c. "Only knowing enough to steal a small chop."

146. *A frigore tutus*. Because the servants of the wealthy, however cold the weather might be, were only allowed by their masters to wear thin dresses. Below, Juvenal says, *idem habitus cunctis*, thus contrasting in another point his own establishment with the establishments of the wealthy, in which the servants did not all dress alike.

147-8. *Non a mangone . . . . et magno*. There is, I think, little doubt that Hermann is right in regarding these words as a spurious

interpolation. If they are retained, *et magno*, and not *in magno*, must be read "at a great price." *Mango* was a trafficker in slaves.

150. *Propter convivia pexi.* "Combed because of the company."

154. *Ingenui vultus.* Although the boy of whom Juvenal is speaking was not free-born, but a slave, yet he had a countenance and modesty which were truly worthy of the free-born, and which might put those who were born in the purple to the blush.

155. *Quales esse decet*, &c. "Even as becomes those who are arrayed in the shining purple."

159. *Diffusa*, "bottled," *i.e.* poured from the *dolium* into the *amphora*. Cf. v. 30.

182. *Legantur.* The practice of reading at meals was a common one in Rome, and *lectores* were used for the purpose. Cf. vi. 434.

183. *Sed nunc dilatis*, &c. "Dismiss business, and defer your cares."

185. *Non fenoris*, &c. "Not a whisper of your bill-discounters."

191. Gifford renders—

> "There leave the thoughts of home, and what the haste
> Of heedless slaves may in your absence waste."

193. *Megalesiacæ spectacula mappæ.* For the Megalesian games in honour of Cybele—ἡ μεγάλη θεός—see vi. 69, and iii. 137. *Mappa* was the napkin, by dropping which the consul or the prætor gave the signal for starting.

194. *Idæum*, because derived from Troy. Cf. iii. 138. *Similisque triumpho* = *triumphanti.* Cf. x. 36. Driving through the city was a privilege only allowed to triumphant generals, the higher magistrates, and priests on solemn occasions.

195. *Præda caballorum.* "At the mercy," or "the victim, of his steeds;" because, either he was liable to be run away with at any moment, or because he incurred great expense in keeping them. *Pace* = *bona venia.* The phrases *pace tua*, *pace vestra*, &c., *dixerim*, "If you will allow me to say so," are very common.

197, 198. *Fragor aurem*, &c. "A noise strikes my ear, which tells me clearly enough the fate of the green." Four chariots usually contended in these races, each distinguished by a different colour. These colours were white (*albus*), blue (*venetus*), green (*virens*), red (*rubens*). It appears that, on the particular occasion mentioned here, the green was the favourite. The faction espousing the green was frequently called *prasina*, from πράσον, a leek. It was favoured by Nero and Caligula. *Panni*, the cloth.

200—202. The consuls at Cannæ were L. Æmilius Paulus, who fell in battle, and C. Terentius Varro, whom the senate publicly thanked for the courage and good heart which he had exhibited. *Spectent juvenes*, &c. "Let the young men look on, who are at home amid the shouting and the bold betting, and whom it becomes to sit by the side of some neatly-dressed girl." Or *cultæ* possibly = *amatæ.*

204—206. *Jam nunc in balnea salvâ*, &c. "Now, too, you may go and bathe without outraging the proprieties, although it wants a full hour of noon." The Romans, on business-days, dined generally at three, and bathed at two. These rules were relaxed on holidays, such as those of the Megalesian games, which lasted six days.

Juvenal goes on to say, that it would be impossible to enjoy this privilege every day of the five remaining ones. Such pleasures are enhanced by their scarcity.

SATIRE XII.

INTRODUCTION.—Satire, in the strict sense of the word, this poem can scarcely be held to be. It is rather a pleasant friendly composition, in much the same vein as that preceding it, in which the poet explains to his friend, Corvinus, the cause of his happiness on a certain occasion—the safe landing of Catullus after a perilous voyage. This gives rise to the only bit of genuine satire which the poem contains—a strike at legacy-hunters. Let not Corvinus think that Juvenal is following their example. Catullus has three children, and, therefore, it would not be worth his (Juvenal's) while to cultivate him. As for the date at which this was written, we have little internal evidence by which to fix it. The obvious similarity in tone and thought which it bears to Satire xi. would assign it to much the same period. It has been suggested, by certain commentators, that the *conjux Fusci* mentioned in line 45 is Saufeia, the same to whom reference is made in Satires vi., ix., xi.; if so, we should have additional reason for supposing the poem to have been written by Juvenal in his advanced years.

ARGUMENT.—To-day is more welcome to me than the commemoration of my birth. I have vowed a lamb to Juno and Minerva, and a steer to Jove. Had I as much means as I wished, I would have offered a huge bull, pastured beside Clitumnus. For Catullus has safely come home, having escaped all the dangers of the storm and sea. So dreadful was the scene, that all the incidents of a poetic tempest were realised. Nor was this all. When the winds and storm increased in fury, Catullus had all his costliest goods thrown overboard—his fine clothes, his silver dishes, his bowls, and baskets. Who else would have thus rated his life above his plate? But even this would not do. It is only when the mast is cut away that the ship begins to right. After this, won't you go and intrust yourself to the mercies of the deep, with only three or four inches between yourself and death? Bear in mind that you will have to sacrifice your bread and wine, and everything else you have, probably, to the storm. As for Catullus, the sea at last grew tolerably calm, and the wind turned favourable; so the ship went on its way, with only one real sail left, and with garments hung out doing the duty of the remainder. Joy comes with the morning. The Alban peak is viewed, and the basin at Ostia entered. Now that he is safe, the sailor loves to tell the story of his perils. "Let us," he says, "deck the shrines with garlands, and place the sacrifices duly on the altars. Presently I will be there; and when that duty is finished, I shall go home to my lares, to offer sacrifices there." You need not question my sincerity. Catullus has three children. It would not be worth while to spend a dying swan upon him. If some rich old man, like Gallitta, catch a fever, or

Pacuvius, who has much money and no children, the case is very different. Every one prays for and inquires after them. Hecatombs are vowed: elephants are out of the question; for, with the exception of those which the emperor has, there are none in Italy. Novius and Hister might offer these—or his finest slave, or his maid, or his daughter. I agree with you, my countryman. What are a thousand ships to a will? If the sick man recovers, remember he will cut you out of his will altogether, and leave all his money to Pacuvius, who prayed for his recovery. This is your reward. Long life to Pacuvius! Let him have gold mountains high, but not a friend in the world!

1. *Natali, Corvine, die,* &c. "More welcome than my natal day is this one to me." Birthdays were kept by the Romans with great ceremony and festivity. See Sat. xi. 84—*Natalicium lardum;* Sat. v. 37; Horace, Carm. IV. xi. 8:—

> "Jure sollennis mihi sanctiorque
> Pœne natali proprio, quod ex hâc
> Luce Mæcenas meus affluentes,
> Ordinat annos."

2. *Animalia.* In the old days it was believed that sacrifices were not offered to the gods on birthdays, though in later times the practice was reversed, as is apparent not merely from this passage, but from other places. *Cespes,* an altar of turf, such as Horace speaks of frequently. Cf. Carm. I. xix. 13—*Hic vivum mihi cæspitem;* III. viii. 4—*Positusque carbo in cæspite vivo.*

3. *Reginæ.* Juno, whose worship under the title of Regina Juno, at Rome, was first introduced from Veii by Camillus, who vowed a temple to the goddess (Livy v. 23). A temple was also dedicated in her honour by Æmilius, to commemorate his victory over the Ligures (Livy xxxix. 2—*Prælio ultimo quo cum Liguribus signis collatis conflixit ædem Junoni reginæ vovit*). *Niveam agnam.* To the gods above the victims sacrificed were white; to the gods below (χθόνιοι), black. Æneas, when (Æn. vi. 243) he sacrifices to the nether deities, offers *nigrantes terga juvencos;* when to Ceres, Phœbus, Lyæus, gods of the upper world, a white cow—*candentem vaccam. Ducimus,* sc. *ad aram.* "We offer." The variety of senses in which *duco* is used by Juvenal and other Roman authors deserves some comment. Its signification in this passage, that of offering as a victim, may be compared with the sense in which it is used in line 112, infra, "Quin illud ebur *ducatur* ad aras;" and Sat. x. 65—"*Duc* in Capitolium Magnum cretatumque bovem." In line 9 of the same satire it is used as meaning "to drain," in the same way that it is with *poculum,* Sat. vi. 428—"Sextarius alter *ducitur* ante cibum;" also, cf. Horace, Odes, III. iii. 34—*Ducere succos nectaris.* Then, from the idea of a man taking a wife to his own house, it means, "to marry." Cf. i. 22; vi. 28—*Uxorem, Postume, ducis?* 201—*Ducendi nulla videtur causa.* Cf. Plautus, Mil. Glo. III. i. 91—*Veron egon eam ducam domum. Ducere* is also used in the sense of "moulding" or constructing, *e.g.* in the case of a statue: vii. 237—"Mores teneros seu pollice *ducat.*" Cf. Æneid vi. 849—*Vultus de marmore.* It is used specially of processions, dances, &c., and of funerals—*Sollennes ducere pompas. Ducere pompam,* Ovid, Heroïd. xii. 152. *Ducere choros,* Tib. II. i. 56. *Jam Cytherea choros ducit,* I. iv. 5. *Ducere exsu-*

quias, Pliny, VIII. xlii. 64. *Ducitur iratis plaudendum funus amicis*, Juv. i. 146. *Ducenda tamen sunt funera natorum*, x. 240. It is frequently used in the sense of drawing lots: vi. 583—*Sortes ducet.* Cf. Æneid vi. 22. Below (65), *duco* is used of spinning. In ii. 81 we find *ducit livorem*, "contracts" or "sustains harm." Cf. also xiii. 216—"Ruga . . . . velut acri *ducta* Falerno." In xiii. 132 it is used as equivalent to *subduco;* in Sat. xi. 142 (*frustum capreæ subducere*)—"Bracteolam de Castore *ducat.*" One of the most common senses which *duco* bears in ordinary Latin is "to protract," "spin out," *e.g. bellum:* cf. Livy xxii. 25. In this sense, however, Juvenal does not employ it. For a fuller exposition of the various significations of this word, see Messrs. Riddell and White's Lat. Dict., p. 551.

4. *Par vellus.* "A lamb of the same kind." "Ejusdem generis victima" (Ruperti). *Pugnanti Gorgone Maura.* "To the goddess who fights with the Moorish Gorgon," *i.e.* with the Gorgon's head on her shield. *Gorgo* here almost = the shield itself. Pallas is of course meant. Perseus cut off the head of the Gorgon Medusa, and Pallas placed it upon her shield. Jupiter, Juno, and Minerva, or Pallas, were generally worshipped together in the temple on the Capitolino Hill, which was divided into three parts, one being assigned to each of the deities respectively. Jupiter had the middle, Juno the right, and Minerva the left *cella.* For the construction, *pugnanti Gorgone*, "fighting armed with the Gorgon," Macleane compares *clipeo venientis et hasta*, xi. 106.

5. *Quatit hostia funem.* "Shakes the rope," not because it wished to escape the sacrifice, but because it was impatient to be offered. If the victim, Macrobius says, came reluctantly to the altar, it was looked upon as an evil omen, and the god was thought not to accept the offering in a kindly manner.

6. *Tarpeio Jovi.* The Capitoline was also called the Tarpeian Hill, because of the perfidy of Tarpeia. *Coruscat = vibrat*, "tosses." "Movet sicut telum" (Schol.). For the transitive use, as here, cf. Æneid viii. 661—*Duo Gæsa manu*, and Æn. iv. 431—*hastam.* For the intransitive, cf. *Apes pennis coruscant*, Virg. Georg. iv. 73; *Abies coruscat*, supra, Sat. iii. 254; *Elucent aliæ et fulgore coruscant*, Virg. Georg. iv. 98.

7. *Quippe ferox vitulus.* "A gallant heifer, in truth."

8. *Pudet ubera matris*, &c. Cf. Hor. Odes, IV. ii. 54:—

> "Me tener solvet vitulus relictâ
> Matre, qui largis juvenescit herbis
> In mea vota."

9. *Vexat nascenti robora cornu.* Cf. Hor. Odes, III. xiii. 4:—

> "Cui frons turgida cornibus
> Primis et venerem et prœlia destinat;"

and cf. Virg. Georg. iii. 232, 233—*Irasci in cornua discit;* cf. also Euripides, Bacchæ, 742—*κὲις κέρας θυμόνμενοι.*

10—14. *Si res ampla domi*, &c. "Were I a rich man, with means proportioned to my wishes, a bull larger than Hispulla should be led to the altar, weighed down with its own huge bulk, reared in the

neighbouring (*i.e.* suburban) pastures, but who should go to the altar giving evidence in his breed of the fields of Clitumnus, whose neck only a priest of mighty strength could strike." It must be noted that both *sanguis* and *cervix*, though parts of, are put in apposition to, *taurus sed qui sanguine ostendens . . . . Iret* (i.e. *ad aram*) *et cujus cervix a grandi ferienda esset magistro.* Ruperti takes *sanguis iret* in a different way, supposing *iret* to be equivalent to *manaret* or *profluere*t, "whose blood should flow forth, and so, as it flowed forth, give evidence of the rich pastures amid which he had been brought up."

10. *Similis affectibus.* What the gods regarded was rather the spirit in which the offering was made than the worth of the offering itself. Thus Horace (Odes, III. xxiii. 17) says:—

> "Immunis aram si tetigit manus,
> Non sumptuosâ blandior hostiâ
> Mollivit aversos Penates
> Farre pio et saliente mica."

11. *Hispulla.* We have heard of Hispulla as being of great bulk before, vi. 74. For *traheretur*, cf. supra, 3—*ducimus.*

13. *Clitumni.* The Clitumnus was a small stream in Umbria, the pastures watered by which were proverbially rich. Cf. Virg. Georg. ii. 146—*Hinc albi Clitumne greges.* In Horace's time, says Mr. Macleane, the hills of Algidus and Alba furnished most beasts for this purpose. Cf. Odes, III. xxiii. 9:—

> "Nam quæ nivali pascitur Algido
> Devota quercus inter et ilices,
> Aut crescit Albanis in herbis
> Victima pontificum secures
> Cervice tinget."

In praise of the pastures of Clitumnus, we have, in Macaulay's "Lays of Ancient Rome,"—

> "Beyond all streams, Clitumnus
> Is to the herdsman dear."

14. *A grandi cervix ferienda ministro.* The construction of the gerundive with *a* and the ablative is unusual: the dative generally follows it. Cicero, however, frequently has this construction. Cf. Leg. Agr. ii. sect. 95—*Venerandos a nobis.* The minister or priest who, first stunning the victim, afterwards cut its throat, was called *popa*, and is mentioned by Persius (vi. 74)—*Ast illi tremat omento popa venter.*

17. *Fulminis ictus.* Another reading is *fulguris.* The distinction, so far as it is observed, is, that *fulgur* is the lightning as gleaming; *fulmen*, the lightning, with special reference to its stroke, and so = a thunderbolt. In the next line *evasi* is read, as well as *evasit.* If the former, the *ictus* will be a nominative plural—"they were escaped;" if the latter, the accusative plural—"he escaped them."

19. *Nube una.* "One cloud," *i.e.* the clouds were so thick that there was no interval between them. *Impulit.* "The fire," *i.e.* the meteoric flashes known as the fire of St. Elmo, "struck the yards."

22—24. *Omnia fiunt*, &c. "On all sides were perils not less severe

than those which are realised in the storms of the poets." Lucian says, *δεήσει γὰρ τότε ποιητικοῦ τινος ἀνέμου ἐπουριάσοντος τὰ ἀκάτια. Audi et miserere iterum.* "Lend your pitying ear again."

25-6. *Quamquam sint cetera*, &c. "Though what I am going to tell you of belongs to the same category of misfortunes—a mere portion of it—terrible, indeed, but experienced by many." *Pars* is in apposition to *cetera*, &c.; or one might put the stop after *pars*, and thus make it the predicate of the *cetera*.

27. Sailors who had been shipwrecked were in the habit of hanging up in the temple their clothes, as well as paintings in which the wrecks from which they had escaped were represented. It is to this well-known practice that Horace alludes, in the Ode to Pyrrha (I. v. 13):—

"Me tabula sacer
Votiva paries indicat urida
Suspendisse potenti
Vestimenta maris deo."

Virgil, Æn. xii. 768, 769, mentions the same custom:—

"Servati ex undis ubi figere dona solebant,
Laurenti divo et votas suspendere vestes."

And Cicero, in the Natura Deorum, iii. sect. 89, writes, "Nonne animadvertis ex tot tabulis pictis quam multi votis vim tempestatis effugerint, in portumque salvi pervenerint." Cf. also Juvenal, Sat. ii. 33, 34, and xiv. 302. From the next line it appears that Isis was the deity to whom this honour was very frequently paid. According to Herodotus, the Egyptian Isis is the same as the Greek Io. Her worship has been mentioned in Sat. vi. 526, where Juvenal so far yields to the authority of the Greek historian as to speak of her by the name of Io. Her temple was in the Campus Martius, from which she gained the name of Isis Campensis.

32. *Arboris incertæ*, "the rocking ship," or, as we might say, the swaying timbers. *Arbor* is used in much the same sense, Virg. Æn. v. 564—"Adversique infigitur *arbore* mali.

33. *Decidere jactu*, &c. "To settle with the winds by throwing his cargo overboard." *Decidere* is the technical term for "to come to an agreement with." Cf. Mart. IX. iv. 5, 6—*Non erit uncia tota Decidat Hecum quâ pater ipse deum.*

39. *Teneris Mæcenatibus.* "Our foppish nobles." Cf. i. 66.

40—42. Virgil, in Ecl. iv. 42—45, writes of the time when the dyer's art shall be unknown to wool—the process be spontaneously performed by nature:—

"Ipse sed in pratis aries jam suave rubenti
Murice jam croceo mutabit vellera luto."

In these lines here Juvenal talks of something like a realisation of this. The pastures by the bank of the Bætis—the Guadalquivir—were so rich that they were supposed to impart to the Spanish sheep the rich yellow colour that their fleeces had. Pliny, in his Natural History, writes, "Quas nativas lanas appellant, nigri velleris præcipua

habet Pollentia, jam Asia rutili, item Bætica;" and Martial has (xii. 99)—

"Bætis, oliviferâ crinem redimite coronâ
Aurea qui nitidis vellera tingit aquis."

43. *Mittere.* For a similar use of this word, cf. Horace, Odes, III. xxiv. 27—*Vel nos in more pronimum gemmas mittamus.*

44. *Parthenio factas.* Either Parthenius is the name of some well-known workman in metals, or, Parthenia being the old equivalent of Samos, it means a Samian. The Samians were connected with this kind of art from the earliest times: the artist who depicted Xerxes' bridge of boats across the river Hellespont was also a Samian, according to Herodotus. When the dative is used of the agent, as here, it is usually said that it implies a certain connection between the doer and the deed, independently of signifying that the action proceeds from him; that it is, in fact, a sort of ethic dative. Thus, in Sat. i. 54, *mare percussum puero,* would mean not merely the sea which was struck by the boy, but the sea which appeared to the boy as struck by him; and here *Parthenio factas* would imply not merely the workmanship of Parthenius, but of such a kind that they might have been made by Parthenius, or could boast of him for their maker.

45. *Pholo.* Pholus was a centaur. Virgil mentions him, Georg. ii. 455:—

"Ille furentes
Centauros lato domuit Rhœtumque Pholumque."

Conjuge Fusci. This is perhaps the lady mentioned in vi. 425, 426. Probably she was the wife of the Fuscus spoken of in iv. 112, or xvi. 46.

46. *Bascaudas.* A Celtic word, as the Welsh "basget" and "bass gate" show. It is used also by Martial, xiv. 99:—

"Barbara de pictis veni bascauda, Britannis;
Sed me jam mavult dicere Roma suam."

Escaria, dishes for holding any kind of meat.

47, 48. *Multum cælati* = *multa cælata pocula,* "many richly-chased cups." By the *callidus emptor Olynthi* is, of course, meant Philip of Macedon, who gained possession of Olynthus, in Chalcidice, through the treacherous venality of two of its inhabitants, Lasthenes and Euthycrates. At this time, the corruption of which the public men of Greece were susceptible was notorious, and it excited from Demosthenes the most fiery censure. In the De Corona, p. 245, he says, *παρὰ γὰρ τοῖς Ἕλλησιν ὀυ τισιν, ἀλλὰ πᾶσιν ὁμοίως, φοράν προδοτῶν καὶ δωροδόκων καὶ θεοῖς ἐχθρῶν ἀνθρώπων συνέβη γίγνεσθαι.* Philip availed himself of this state of things to such a degree that Plutarch said it was his gold, and not himself, which won the cities of Greece. The oracle given to Philip contains the advice which he made the policy of his life—*ἀργυρέαις λόγχῃσι μάχου καὶ παντα κρατήσεις.* Cicero, in a letter to Atticus, says, "Philippus omnia castella expugnari posse dicebat, in quæ modo asellus onustus auro posset ascendere." As for the cup here referred to, it may be that one with which, according to Pliny, he used to sleep every night under his pillow.

52. *Rerum utilium. Res utiles* are opposed to things which were

purely ornamental, and meant not only necessary articles of furniture, but also provisions, as in Tacitus, Annals, i. 54—*Pernoctavere sine utensilibus.*

53. *Damna levant.* "Relieve their sufferings." Cf. Æn. i. 145—*Levat ipse tridenti.*

54, 55. *Decidit* or *recidit*, the *re* in the latter word being made long, as it is in *reliquiæ*, &c. "He is reduced to cutting down his mast." *Ac se*, &c. "And thus he gets himself out of the difficulty." Another reading has *hâc re*, which, if adopted, renders it necessary to understand the *se*.

57. *Dolato* is taken as meaning "thin" (Jacobi), "smooth" (Mayor), "rough-hewn" (Macleane). It most probably has the force of the latter in distinction to the more delicate kind of workmanship known on land. As for the four or seven inches, though a *digitus* was only one-sixteenth part of an English foot, by which this plank keeps him from destruction, a similar sentiment is expressed in more than one place in other Latin authors. Ovid (Am. II. xi. 26) says:—

> "Et prope tam letum quam prope cernit aquam;"

and Seneca, in his play of Medea, writes:—

> "Potuit tenui fidere ligno
> Inter vitæ mortisque vias
> Nimium gracili limite ducto."

60. *Reticulis et pane*, &c. A sort of hendiadys put for *reticulis panis*, *i.e.* bags of bread. Cf. *pateris libamus et auro*, where *pateris et auro* = *pateris aureis*. As for *ventre lagenæ*, cf. *Montani venter*, iv. 107.

61. *Aspice.* Not merely "look at," but remember that they must be taken with you. Before the *in tempestate*, which follows, it would appear that some such clause as, "which you will have to use in stormy weather," must be understood.

65. *Staminis albi.* White was the colour indicating good luck. Thus, at the wedding of Peleus, commemorated by Catullus, lxiii.—"Ante pedes autem *candentis* mollia lanæ Vellera." On the other hand, to spin black threads was a sign of ill omen. Cf. Martial iv. 73:—

> "Ultima volventes orabat pensa sorores
> Ut traherent parvâ stamina pulla morâ."

68. *Vestibus extensis.* Tacitus (Annals, ii. 24) says—*Claudæ naves raro remigio aut intentis vestibus, et quædam a validioribus tractæ revertere.*

71. *Novercali sedes prælata Lavino*, &c. The group of the Alban hills is here alluded to. Æneas, on his landing in Latium, built the city of Lavinium, so called after his wife. Ascanius, however, went off, leaving the *Novercale Lavinium*, and founded Alba. The story of its origin, and of the litter of pigs, is well known, and may be read in Virgil, iii. 390 et seq.; cf. also Livy i. 3.

72. *Sublimis apex*—*i.e.* Mount Alba itself.

74. *Nunquam visis.* Does Juvenal mean, "which the Trojans had never seen before," or "which no one ever saw at all?" In whatever way the words be taken, there is no doubt that they convey a sneer.

75—78. *Tandem intrat positas*, &c. "At length he enters the moles that jut out into the waters which they enclose, and the Tuscan Pharos, and the barriers, which are extended till they bend in again, running into the midst of ocean, and leaving Italy far behind." Hodgson thus translates these lines correctly, faithfully, and elegantly :—

> "Enter the moles that running out so wide
> Clasp in their giant arms the billowy tide,
> That leave afar, diminishing, the sand,
> More wondrous than the works of Nature's hand."

The new port of Ostia is here alluded to, which was two miles north of the old harbour of that name, and was built by Claudius, and improved by Trajan, who also added a second basin. The alluvial deposit had rendered the old Ostia inconvenient. The new harbour was connected with the river by means of a canal. Suetonius thus writes of Claudius's improvements—*Portum Ostiæ exstraxit circumducto dextra sinistraque brachio, et ad introitum, profundo jam salo, mole objecta, quam quo stabilius fundaret, navem ante demersit, quo magnus obeliscus ex Ægypto fuerat advectus, congestisque pilis superposuit altissimam turrim in exemplum Alexandrini Phari, ut ad nocturnos ignes cursum navigia dirigerent. Tyrrhenam Pharon* simply means, that the marvels of Egyptian labour were revealed in Italy. Ptolemy Philadelphus built his lighthouse on the island of Pharos; whence it seems that lighthouses in general gained their name from the locality of this particular one. *Porrectaque brachia rursum.* The *brachia* means the same as the *moles;* they ran out to a great length, and then took a curve inwards behind the breakwater; or it is possible that *rursus* may be intended to go with *intrat*, which is to be repeated or to be carried on from the preceding line. *Non sic igitur*, &c. The force of the first three words seems to be, "after this then," you won't so much wonder.

80. *Baianæ pervia cymbæ.* "Over which such boats as those that ply on Baiæ's harbour sail."

81. *Vertice raso.* The custom of cutting off the hair after a deliverance from great peril was common both to Greek and Roman soldiers.

83. *Linguis animisque faventes.* "With tongues and minds attuned to grateful reverence." The expression is the regular formula used on such occasions. Cf. Ovid, Fast. i. 71 :—

> "Prospera lux oritur, linguis animisque favete;
> Nunc dicenda bono sunt bona verba die."

86. *Sacro, quod præstat, rite peracto.* "Having duly performed those sacred rites which have precedence."

88. *Fragili simulacra nitentia cera.* It is usual to interpret these words as meaning, (1) "the images of the gods shining with brittle wax," *i.e.* made out of wax, or (2) the images anointed with a kind of waxen varnish, which had the effect of making them shine. In Sat. x. 55 we have, however, had the expression, *genua incerare deorum*, alluding to the practice of hanging up votive tablets of wax on the knees of the gods when any prayer was made of them. As the occasion here mentioned is one of solemn thanksgiving, it does not seem by any

means impossible that something of the same kind may be intended, and the same custom may be signified.

91, 92. *Longos erexit janua ramos*, &c. "The door is covered on high with leafy boughs, and celebrates the feast with lamps lit from the early dawn." Persius (Sat. v. 180), describing a feast, talks about the windows as being anointed with oil, and the lamps as crowned with violets:—

> "Unctâque fenestrâ
> Dispositæ pinguem nebulam vomuere lucernæ
> Portantes violas."

Operatur is a word frequently used in this religious sense. Cf. Horace, Odes, III. xiv. 6—*Justis operata sacris.* Some read *operitur* here, which, there can be scarcely any doubt, is quite wrong.

93. *Nec suspecta tibi.* As for the legacy-hunters, see Sat. iv. 18—22.

95. *Libet exspectare.* "I should very much like to see;" "one must wait a long while to see."

97. *Tam sterili.* "With whom there is so little to be done," *i.e.* from whom so little can be got.

98. *Pro patre.* "For a man who has children of his own."

99. *Cæpit.* Observe the singular verb and the plural *orbi.* So Cæs. Bell. Civ. I. ii. sect. 7—*Intercedit M. Antonius, Q. Cassius, tribuni plebis* (Mayor).

100. As for the *porticus*, it has been already explained. Cf. vi. 163. As for *vestitur libellis*, the custom is probably the same as that which Juvenal elsewhere calls *genera incerare deorum.*"

101. *Exsistunt qui promittunt*, not *promittant;* for the poet means to say that these definitely are people who, &c.

104—110. From these lines we gather that elephants imported from the Moors, Ethiopians, and Indians were kept by the Roman emperors in the territory of the Rutulians and of Turnus, their king. Hannibal gains the epithet of Tyrio because Carthage was a Tyrian colony. The *regi Molosso* is Pyrrhus, who first imported elephants into Italy. Livy (xxi. 28) says that the number brought by him was thirty-seven, and that their strange appearance caused a considerable amount of panic.

111, 112. *Nulla igitur mora*, &c. "It is not the fault of Novius or of Pacuvius that these elephants, with their ivory tusks, are not led to the altars." Novius and Pacuvius were noted legacy-hunters—*heredetipetæ* or *captatores;* and Gallitta, mentioned in the next line, was some rich old woman: "that victim which is the only one worthy to be offered up to the lares of Gallitta, and by those who prey after what they have."

117—120. *Vel pueris*, &c. "Nay, he will place the sacrificial wreath upon the brow of his slaves and his maids; and should he have any daughter at home ripe to wed, like Iphigenia, he will surrender her to the altars, although he cannot hope for the secret substitution of the hind, which there is in the tragedy, for the atoning sacrifice." Juvenal here takes the story adopted by Euripides, that, at the last, Agamemnon found that Diana substituted a hind for his daughter. Cf. Eurip. Iph. in Tauris, 28:—

> "ἀλλ' ἐξέκλεψεν ἔλαφον ἀντιδοῦσά μοι
> Ἄρτεμις Ἀχαιοῖς."

121, 122. *Laudo meum civem . . . mille rates.* "Bravo, fellow-citizen! What are a thousand ships in comparison with a will?" This is, of course, ironical. Agamemnon only sacrificed his daughter to save a thousand ships—*i.e.* the Greek fleet: you do so to gain a place in a will.

123. *Delebit tabulas, i.e.* those in which he had the names of other heirs.

124. *Post meritum sane mirandum.* "After deserts so astounding," *i.e.* after the prayers which Pacuvius has made for his recovery.

125. *Soli Pacuvio.* He will make him the *heres ex asse*—sole heir.

127. *Mycenis.* Iphigenia. Cf. Ovid, Met. xii. 34:—

"Supposità fertur mutasse Mycenida cervâ."

This, as line 118 above, is of course in a purely figurative sense.

128. *Vivat Nestora totum.* "Let him live as long as Nestor did."

129. *Quantum rapuit Nero.* Nero's extortions were proverbial. In Ann. xv. 45, Tacitus enumerates some of them. Suetonius says that his motto was, "Hoc agamus ne quis quidquam habeat:" "let it be our aim to prevent anybody having anything."

130. *Nec amet.* Ovid (ib. 117) has a sentiment closely corresponding to this:—

"Sisque miser semper nec sis miserabilis ulli."

SATIRE XIII.

Introduction.—This and the three following satires were probably written under Hadrian. The date of this satire is fixed by line 17; but the *terminus a quo* is not certain, a Fonteius being consul in 59 A.D., and also in 67 A.D. Hence the date of composition may be either 119 A.D. or 127 A.D. Some place it even earlier; but that is not probable. Of these two dates, the first is the one generally accepted by editors. If we assume that line 163 states Juvenal's own experience, this satire must be placed in close connection with Satire xv., the date of which, curiously enough, wavers between 119 A.D. and 127 A.D., according as the reading *Junio*, or *Junco*, is preferred in line 27. The thoughts in this satire follow each other irregularly and with some repetition.

Argument.—Calvinus, to whom the satire is addressed, has lost a sum of money by the dishonesty of a friend. A philosopher of the schools, he cannot conceal his indignation at such a breach of good faith. Juvenal approaches him with consolations drawn from the philosophy of common life.

A guilty conscience is its own scourge, which no one escapes; and all men think scorn of a cheat. But your loss is one which you can bear without inconvenience; and yours is by no means an uncommon case. For these are days of reproach and iniquity, and the righteous are few. This is the ninth age, in which honesty and fidelity are objects of ridicule and contempt. Morality is a thing of the past; it has vanished with the golden age, when Saturn was reigning, and the gods were few in heaven, and the shades without a judge in the under

world. *Then*, I allow, dishonesty was a crime, when even a breach of the respect due to years was deemed worthy of the punishment of death. But *now* the honest man is a monster: a two-headed boy, a fish turned up by the plough, a fertile mule, a shower of stones, &c.

Many have lost twenty times your sum. If there is no human witness to the deposit, an oath by the gods is nothing. See! the scoundrel swears by every weapon in the armory of heaven; and, if a father, will offer to boil his son and eat him.

And reason good: he has said in his heart, "There is no God; nature is all." Or, if still a believer, he reasons thus:—"Let the gods visit for these things as they please; let me be blind and halt; wealth is cheap at such a price, and none but a madman would hesitate to buy it. Moreover, the wrath of heaven is slow: if all the guilty must suffer, when will my turn come? Or I may find a forgiving deity!" So he hardens himself in his wickedness, and challenges you to the oath. In vain you rave and cry, in vain you recount your pious offerings to the Gods, and upbraid their silence.

Listen to the consolations which a man of the world has to offer. If this crime, from which you suffer, is the extreme of wickedness, I have nothing to say; weep and wail, and make ado, for tears shed over a lost fortune are indeed bitter. But what if such dishonesty is common? Why should you alone escape? And how slight the crime compared with many;—assassination, arson, sacrilege, poison! Watch the police-court for a single day or a week, and then, if you can, call yourself an unlucky man. As goître in the Alps, and blue eyes among Saxons, is dishonesty at Rome. Why marvel at what is common and natural?

"Shall perjury go free?" Beware of revenge, the passion of a weak and miserable mind, and one which all the philosophers of the schools join in condemning. But the guilty never go free; a scourge is within them, worse than the tortures of hell. And even a dishonest wish has brought destruction upon a family. When the deed is done, the remembrance of it is ever present; wine and food are as vinegar and ashes in the lips of the guilty. Sleep never visits them; or, if at all, it is broken by awful dreams, and visions of the victim. The casual lightning becomes the appointed messenger of divine wrath; disease is sent by the finger of an angry deity, while propitiation and sacrifice are out of the question.

When men are about a crime, they are firm; when the crime is done, remorse begins. But nature holds on her way, crime is added to crime, and the end is death.

Thus, Calvinus, the punishment you desire is certain to come, and you will one day confess that the gods are not, as you say, blind and deaf.

1. *Exemplo malo* qualifies *committitur*. *Committitur*, "is committed," as in 104. In 125 the meaning of the word is quite different = "intrust;" and again, in vi. 436—*Committit vates et comparat, i.e.* "matches," "pits."

3. *Absolvitur* is a technical term. Three tablets were given to each *judex*, on one of which was written *A.* = *absolvo;* on a second *C.* = *condemno;* and, on the third, *N. L.* = *non liquet* (not proven). *Im-*

proba, = *ἀναιδής*, denotes inordinate selfishness, which, in this instance, amounts to positive dishonesty.

4. *Vicerit.* The supposed case is put, as often, in the past. The trial is over, acquittal pronounced, but the condemnation of conscience remains. *Urna* is either the urn in which the names of the *judices*, who were to be impannelled, were placed, or that into which the *judices* threw their votes. Either could be called the "prætor's urn," inasmuch as he drew the lots in the first case, and counted the votes in the second.

5. *Omnes.* "All your friends," or "all men of honesty." Juvenal is here offering bonâ fide consolation to his friend.

6. *Fidei violatæ crimine* must be taken together, "a breach of honour." Cf. Catullus lxxvi. 34:—

> "Nec sanctam violasse fidem, nec fœdere in ullo,
> Divûm ad fallendos numine abusum homines."

Fidĕi. So *rĕi*, viii. 81; but the *e* is never short after *i*; i.e. *faciĕi*, *diĕi*, are impossible.

8. *Jacturæ—mergat. Jactura* is strictly what is thrown overboard to *save* a sinking ship; hence it became a common expression for any loss. The metaphor is continued in *mergat*, but it is confused. For *jactura* can only be an *onus* so long as it remains on board ship; and while it remains on board ship, *jactura* is not a loss.

10. *Medio acervo* may be either "the heap in the midst," and therefore most accessible, or "the midst of the heap," implying that the whole is mainly made up of such mishaps. *Flagrans dolor* is a "burst of grief." *Major*, "disproportioned to."

11. *Ponamus.* "Let us lay aside;" as in xi. 191—*Pone domum et servos, et quidquid frangitur illis.* The meaning is quite different in i. 155—*Pone Tigellinum.*

13. *Quamvis* qualifies *levium*, "never so slight." Another use of *quamvis* is to introduce a clause (with subj.), as in line 3. *Minimam*, the strongest adjective, is put first, which is awkward.

15. *Sacrum depositum.* The money was deposited on the security of an oath, and therefore kept back *fraude sacrilega*, line 72.

16. *Stupet.* "Sixty years old, and wonder at this!" L. Fonteius Capito was consul in 59 A.D. The nominative to *stupet* is Calvinus.

18. *Proficit usu* is probably the best reading. "Has no wisdom been got by such varied experience of life?" For *usus* see iv. 139—*Nulli major fuit usus edendi* (experience in eating) *tempestate meâ.*

20—24. Philosophy is a mighty mistress, and places us above the assaults of fortune; but those also are happy who have learned the lesson of patience in the school of life. Calvinus, though a philosopher, is not to despise the calm wisdom which comes of experience. *Felices:*—

> "And blest are those
> Whose blood and judgment are so well commingled,
> That they are not a pipe for fortune's fingers
> To sound what stop she please."—*Hamlet.*

Ferre, in line 21, is peculiarly appropriate, *ferre jugum* being the opposite of *jactare jugum.*

23. *Cesset*, "omit," as in 213.

24. *Ex crimine.* "Crimes are the source of gain;" hence the preposition.

26-7. Thebæ, in Bœotia, had seven gates. Thebe (xv. 6) was said to have a hundred.

28. *Nona.* Others read *nunc*, which is very flat. Virgil (in Ecl. iv.) writes as a courtier:—

> "Ultima Cumæi venit jam carminis ætas,
> Magnus ab integro sæclorum nascitur ordo."

This implies that the ages had come round again, and the second golden age was about to commence. Those who had experienced the rule of Nero and Domitian had reason to think otherwise. The common division of the Annus Magnus was into ten ages; *nona*, therefore, is the last but one, the first being the best. What we read in ancient authors about these ages is contradictory. There is a similar confusion on similar subjects in our day.

31. "Though the age is bad, we expect honesty from it."

32. Fæsidius is some advocate who can afford to buy applause. *Sportula*, abstract for concrete; as *summus honor* in i. 117. This habit of purchasing applause is mentioned in viii. 44.

33 *Bullâ dignissime*, "*ut iterum puer*" (Schol.), who also quotes the Greek proverb, ἐις παῖδες οἱ γέροντες. The *bulla* is a child's ornament, worn only by *ingenui* (*signum libertatis*, Schol.). The rich had a *bulla* of gold, the poor had a thong of leather. See Sat. v. 164.

34. *Aliena pecunia.* Cf. *æs alienum* = debt, *i.e.* another man's money.

37. *Rubenti*, "red," sc. with blood. So Catullus iii. 18:—

> "Flendo turgiduli rubent Ocelli."

38. *Hoc more.* "In the manner you expect." Evil came in with the reign of Jupiter. See vi. ad init.

41. *Privatus.* "Not yet a public character." So Sat. i. 16—*Privatus ut altam dormiret*, "ceasing to be a public character."

42. Iliad iv. begins thus:—

> οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο
> χυσείῳ ἐν δαπέδῳ, μετὰ δέ σφισι ποτνια Ἥβη
> νέκταρ ἐφυσόχοει, τοὶ δὲ χρυσείοις δεπάεσσι
> δειδέχατ' ἀλλήλους, Τρωων πόλιν εἰσορόωντες.

43. *Puer Iliacus*, &c. Ganymede and Hebe are meant.

44. *Et* is awkward after *nec*, but it serves to connect *Herculis uxor* and *Vulcanus* closely together. The beautiful Hebe ministering wine, and Vulcan wiping his sooty arms after a deep draught, are to be thought of as one picture.

46. *Sibi quisque*, "by himself." *Prandium* was a morning meal. Late dinners and dinner-parties were as yet unknown.

48. Though this is said in the way of a jest, there is great historical and philosophical truth underneath it. No faith, however strong, could withstand the collision of the numberless cults which met in Rome, many of them contradictory, and not a few impure.

49. *Profundi*, "of the sea."

51. *Rota*, of Ixion, *saxum* of Sisyphus, *vultur* of Tityus.

52. "Men being pure and sinless on earth, there was no need for judges and punishments in the under world."

53. Dishonesty was prodigious in an age when even disrespect of years was a capital crime. Dishonesty is a higher degree of the selfish inconsiderateness which prompts disrespect for age.

57. *Fraga* and *glandis acervos* mark the simplicity of the age.

58. *Quattuor annis. Pueritia* ended about fourteen or fifteen. The beard was shaved directly it became strong.

61. *Ærugine* means more than *ære;* it implies that the money had never been touched, that the same coins were returned which were deposited, and that the deposit was made a long time before. Cf. *veterem.*

62. *Tusci libelli* are books in which prodigies and portents were recorded. "The Etruscans," says Mommsen, "made the explanation of signs and wonders their chief occupation. From the lightning and the entrails of the victim the Etruscans prophesied the future of the believer, even down to details; and the more strange the divine voice, the more marvellous the sign and wonder, the more confident was he in declaring what was predicted, and how the impending evil might be avoided."

64. *Bimembri*, "two-headed." Instances of all the prodigies here mentioned occur in Livy.

67. *Solicitus tanquam* is a construction belonging to the silver age of Latin. *Suspectus tanquam*, iii. 222.

68. *Apium.* Virgil has the form *apum.* The variation between *-um* and *-ium*, in the genitive plural of the third declension, is common. The rule is that wherever we find *-is* in nominative and genitive singular, we can have *-ium* in genitive plural, *canis* and *juvenis* being exceptions.

71. *Decem sestertia*, about £80.

73. *Arcana* is explained by 75, "deposited with the gods only as witnesses." The word is common of religious mysteries or secrets; *e.g.* Hor.—*Qui Cereris sacrum vulgârit arcanum. Aspice* refers to the whole situation. "Look at the fellow! How loud his voice, how unblushing his cheek, and unflinching his eye!"

79. The Cirrhæan bard is Apollo; the huntress maiden, of course, Diana. In Hom. Od. (v. 381) Poseidon is said to go to his home at Ægæ, in Achaia.

84. *Flebile* is best taken with *sinciput;* it implies that the son would die an innocent victim. Some editions read *inquit flebile*, "whines," which is grammatically correct, but does not suit the context. There is nothing *flebile* in the man's demeanour.

85. Egyptian vinegar was strong vinegar.

86. Some editions read *ponunt, credunt;* others, *ponant, credant.* The former implies that particular persons (Macleane thinks the Epicureans) are meant; the latter, that there are some persons of such a character as to ascribe everything to chance.

89. Cf. xiv. 219—*Et Cereris tangens aramque pedemque.*

91. "And reasons thus within himself."

92. *Volet.* "Isis is certain to do something, and she may do what she pleases." This is the force of the indicative future.

93. *Sistro.* See Dict. Antiq. It was a kind of rattle (*σείω*).

94. *Abnego,* "am about denying."

95. *Dimidium crus,* "broken leg."

96. *Tanti* is literally "at so much." *Provincia tanti vendit agros,* iv. 26. Then it takes the meaning, "worth so much" of what is bought, *tantin' injuria cœnæ,* v. 9, the price being often added in a clause with *ut,* vi. 178—

> "Quæ tanti gravitas, quæ forma, ut se tibi semper
> Imputet."

and iii. 54. Lastly, *tanti* is transferred from the thing bought to the price paid, and the meaning is, "it is worth while to give such and such a price for a thing," *i.e.* "a thing is cheap at such a price;" this is the meaning here.

97. Ladas was a famous runner at the Olympic games. *Locupletem podagram,* the gout that accompanies wealth.

98. "Unless mad" is the meaning. *Naviget Anticyram* is the advice given by Horace (Sat. II. iv. 166) to the *ambitiosus et audax.* Anticyra was in Phocis, and famous for hellebore. *Archigenē.* See vi. 236; xiv. 252. The final *e* is long, because the word is properly a Greek dative in *-ῃ,* from a nominative in *-ης*; so Macleane.

99. *Præstat,* "brings in" (vii. 106). *Esuriens,* "barren of fruit" in every way.

100. *Ut,* "though." Cf. ix. 103—*Servi ut taceant jumenta loquentur;* viii. 272—*Sed et.* "But there is another chance; I may even escape punishment altogether; the fault is a venial one." 91—105. Three reasons for committing the crime are put forth: (1) the gain is worth the loss; (2) punishment will come late; (3) and, perhaps, will not come at all. Notice the position of *diadema.* The sum of the imaginary speech is that crime sometimes gains a crown.

108. *Vexare* is "to hustle."

109. *Superest* (cf. line 237), "is there to back up."

110. "'Tis as good as a play." This is the meaning, but we have not sufficient information to explain the allusion fully. Perhaps a runaway thief, loudly denying some self-evident crime, is the character alluded to. Catullus is mentioned viii. 86:—

> "Clamosum ageres ut Phasma Catulli."

112. Il. v. 785:—

> Στέντορι χαλκεοφώνῳ
> ὅς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα.

Il. v. 859:—

> ὁ δ' ἔβραχε χάλκεος Ἄρης
> ὅσσον τ εἰνεάχιλοι ἐπιαχον ἢ δεκάχιλοι
> ἀνέρες ἐν πολέμῳ.

In Homericus there is probably a latent sarcasm. Gradivus with the loud voice is a myth. Cf. x. 246—*Si quidquam credis Homero.*

114. *Labra moves.* "Mutters almost inaudibly." *Labra movet, metuens*

audiri, Horace; *labra movet tacitus*, Persius; Macleane, *mittere vocem* is "to speak aloud."

116. *Chartâ solutâ.* "In the open paper."

119. *Vagelli.* Cf. xvi. 23.

121. *Cynicos.* The Cynic school was founded by Antisthenes, a disciple of Socrates. The name is sometimes derived from the Cynosarges, where Antisthenes used to teach, or from the manner of life followed by the sect. Diogenes, of Sinope, is the best known of the Cynics, who have been called the Capuchins of antiquity. Their principle was to raise man above external needs by reducing the latter to a lower than brutish level. Hence they themselves became brutish also.

> "O reason not the need: our basest beggars
> Are in the poorest thing superfluous;
> Allow not nature more than nature needs;
> Man's life 's as cheap as beast's."—*King Lear.*

The Stoics, who take their name from the Stoa Pœcile, or painted porch, were the followers of Zeno, the Cyprian, B.C. 340. Juvenal says that the difference between them and the Cynics is merely external, one wearing the tunic, the other not. This is not true. See Schwegler's History of Philosophy.

122-3. *Epicurum.* Epicurus was a contemporary of Zeno (342—270 B.C.). He revived the doctrine of Aristippus and the Cyrenaics (one of the Socratic schools), and held pleasure to be the end of life. By pleasure, in the Epicurean sense, must be understood the calm and lasting enjoyment which results from the exercise of man's highest faculties. But the principle was dangerous under the Roman empire. The best authorities speak of Epicurus as a pure and beautiful character. *Suspicit*, "looks up to," "honours." The word does not occur again in Juvenal in this sense. But cf. Suetonius v. 28—*Suspexit Narcissum ab epistolis, et Pallentem a rationibus. Horti.* Epicurus taught in a garden, which he left to his followers.

124. *Dubii.* "When in danger."

125. *Venam* implies that Calvinus is a little delirious. Cf. vi. 46—*O medici, medium pertundite venam.* Like Ursidius, Calvinus expects too much of the world. *Philippi*, to judge from the context, is some inferior practitioner.

129. The door must be closed, as it would be if some one had died.

132. *Diducere*, "to rend." "When money is lost no one is content merely to rend the hem of his garment."

135. *Cuncta fora.* There were several *fora* in Rome at this time, but the three in which most legal business was done were the Forum Romanum, the Forum Julium, and the Forum Augusti. Macleane on ii. 52.

136 *et seq.* "If, when their notes of hand are read in various quarters, the very men, whose own signature and seal, of finest sardonyx, which they carry about in an ivory case, convict them, again and again (*decies*) declare that the bond is void, mere waste paper; are you, sweet sir," &c. *Ligni.* Waxed wooden tablets.

142. *Quia* has more authority than *qui.* Calvinus is "not as other men are," either in birth or philosophical acquirements.

148. *Adorandæ robiginis*, genitive of quality. *Veteris*, what has

been in existence for a long time; *antiquo*, what existed in old time. The distinction is emphatic here.

150. *Sacrilegus* is the substantive.

152. *Bracteolam*, a thin leaf or plate of gold. The statue was of wood, and these thin plates were fastened upon it.

153. The reading *solitus* has all the authority, but it completely spoils the sense. How can a man be *minor sacrilegus* who is accustomed to melt down a whole Thunderer, *i.e.* Jove?

154. *Mercatorem*, "dealer in" (Schol.).

155. Those who had killed father or mother, grandfather or grandmother, were sewed into an ox hide or sack (see 214), with a live ape as companion, and thrown into the sea.

157. *Gallicus* is generally taken to mean Rutilius Gallicus, who was *præfectus urbi* in Domitian's reign; but no reason has ever been given why his name should be used for the *præfectus* in general. It is certain, from line 17, that this satire was not written when Gallicus was prefect.

160. *Una domus.* "One house," *i.e.* that of the prefect.

162. *Tumidum guttur* is goître.

164. Tacitus, Germ. 4, speaks of the *cærulei oculi* and *rutilæ comæ* of the Germans, but makes no reference to the mode of dressing the hair here mentioned, "twisting their greasy locks into horns."

167. *Subitæ Thracum volucres* are the Strymonian cranes. *Subitæ* refers to their sudden appearance in the air and descent upon the victim. The preposition is used in the same way as in 233.

172. *Assidue.* The meaning is, that though such sights are frequent, and therefore seen by numerous spectators, not one in the whole number laughs.

174. *Perjuri capitis*, "of perjury." Cf. vi. 49—*Capitis pudici* = modesty.

175. *Graviore.* "Heavier than common." The ablative of comparatives fluctuates between *i* and *e*. Juvenal has *graviore*, *majore*, but *minori*. *Nostro.* Juvenal identifies himself with his friend.

179. "A drop of blood from a headless corpse will be your odious comfort."

181. *Indocti*, *i.e.* "maintain" or "say."

183. "Be the occasion never so slight, it is sufficient to rouse their temper."

184. Chrysippus, born at Soli, in Cilicia, about 280 B.C., was the successor of Cleanthes, who was the successor of Zeno in the Stoic chair. He is said to have written no less than 750 treatises, in which he carried out the Stoic doctrine into the most minute details. At his death, about 206 B.C., Stoicism had taken the shape in which it was handed down to the following centuries.—Thales, of Miletus, the contemporary of Solon and Crœsus (640 to 550 B.C.) was the founder of Greek philosophy; his theory was, that the principle of all things is water—"from water all things rise, and into water they return." We do not know enough about his life to explain Juvenal's epithets.

185. Socrates, born 469 B.C.; put to death 399. The state punishment at Athens at that time was drinking the poisonous juice of the hemlock. *Nollet* implies that Socrates would not have done so if he

had the opportunity, and the accuser had wished it; and this is the frame of mind in which Socrates is represented in Plato's Apology. There is no allusion to any historical fact.

188. *Exuit*, activè, "strips men of." From philosophers Juvenal passes to philosophy. Socrates would not have revenged himself; philosophy does not allow revenge; 'tis, indeed, a poor and miserable pleasure. This is the connection. But the sense would be better if *plurima—sapientia* had been omitted. It seems to be an afterthought.

191. "You may infer so much at once from the simple fact," &c. *Collige* is permissive; for the meaning of the word, cf. *eventum viridis quo colligo panni*, xi. 198.

194. *Habet attonitos.* "Keeps in continual terror." For *attonitos* cf. xiv. 306.

197. Cædicius, according to the Scholiast, was a cruel satellite of Nero. The name occurs again, xvi. 46. Rhadamanthus was one of the judges of the infernal regions.

199. This story is taken from Herod. vi. 86. It does not suit the context very well. Juvenal is speaking of the terrors of an evil conscience, and goes on to illustrate these by relating a story, in which even the wish to sin was followed by the destruction of a race. But there is (1) a close connection between the conduct of Glaucus (the Spartan) and Calvinus's friend; and (2) the story is evidence that the terrors of a guilty conscience are not groundless.

204. *Moribus*, "principle." It indicates a curious state of religious feeling, that a man should consult a god about the advisability of cheating his friends.

207. "And relations, however distantly connected;" or, "and relations, though the race had survived for many generations," implying that, though the family was old and had seen many vicissitudes, this brought it finally to an end.

209. This is a maxim of the Stoics.

210. Such was the punishment of the wish to sin; but when the deed is actually done, as in the present instance?

213. *Crescente.* "The more he chews his food, the more it seems to become in his mouth." *Sed vina.* His mouth is dry, and he cannot swallow his food; but when he would drink, the wine is as vinegar. *Setina* is a corruption of the editors.

216. *Cogitur*, "is drawn;" *co-ago.*

219. *Continuo* implies that the dreams begin directly the man falls asleep; "forthwith."

220. *Sudoribus* is expressive, but the metaphor cannot be pressed. The *mens* cannot be said to *sudare;* yet in i. 167 we have *tacitâ sudant præcordia culpa.*

221. *Sacra*, as the ghost of an injured person.

223. *Qui trepidant* denotes a fact; hence indicative.

225. *Fortuitus* is a trisyllable. *Judicat*, "marks the guilty."

229. *Vigili*, "wakeful."

232. *Sacello* and *Laribus* point to the household gods, to whom prayers would naturally be made in time of private sickness.

234. "To the guilty, when sick;" the emphasis is on *ægris.*

236 *et seq.* "The wicked are of a changeable nature, now sinning, now repenting; but the laws of human nature hold on their course, and the wicked become more wicked still."

242. *Attritâ*, "hardened."

245. *Uncum* is usually explained as the ring to which the man is attached in prison. Macleane compares Sat. x. 66, but *uncus* in that sense is not *carceris uncus*.

246. *Maris Ægæi rupem.* Gyarus, Seriphus, &c.

248. *Nominis, i.e.* man. Tiresias was a blind prophet of Thebes.

SATIRE XIV.

Introduction.—Like some other of Juvenal's satires, this one is full of maxims for the instruction and bringing up of children. Whatever their parents are, that they will be. If you teach them avarice, they will—though with some difficulty—learn avarice. And a great portion of the satire is devoted to setting forth the evils of this particular vice. Throughout it is written in the poet's most effective style. As for the date of its composition, there is only one piece of internal evidence to assist us in forming a notion of the precise period at which it was written. In line 196 Hadrian's visit to Britain seems to be referred to; at least, it was on this occasion that the Brigantes were conquered. It is probable, therefore, that this satire was composed much about the same period as the preceding one—*i.e.* some time between 120 and 130 A.D.

Argument.—Many disgraceful acts, which remain for ever as blots upon the character, are taught children by their parents. If the father is a gambler, the son will gamble too; or if he learns the gourmand's lesson at home, he will practise it himself. Rutilus, who loves to torture his slaves, cannot be supposed to teach his sons a lesson of gentleness. Larga's daughter, who has been instructed and acted as her mother's confidante in unchastity, will be unchaste herself. This is perfectly natural. Home influence is great. Some persons may be so essentially good as to resist it successfully when it is evil. Here, then, is a great reason for parents to keep from vice: if they are wicked themselves they will teach their sons to be wicked too. Let nothing evil come near the young. The greatest reverence is due to them. If you meditate crime, don't think any child is so young he won't understand you. Whatever you do, he will grow up resembling you, not only in face, but in character. For this you will punish him, perhaps disinherit him, and yet you yourself are worse. If company is coming, you will take the utmost care that everything is neat and clean. If you can present your son a good citizen to the state you will have done much. But you must be careful how you bring him up. Just as birds do what they have seen their parents do in their nests, so is it with children. For instance, Cretonius nearly ruined himself with building; in spite of this he managed to leave his son a fortune. What did his son do? He ruined himself with practising greater extravagance even than his

father had done in the way of building houses. If the father is a Jew, and religiously observes all Moses's laws, so too will the son. There is only one vice which the young will not readily follow—that is avarice. It looks too much like a virtue; for provident economy and miserly cupidity are too often confounded. Persons who make money rapidly are pointed out to sons as models by their parents. There is no philosophy, fathers say, like that of getting rich. Avarice is only learned by gradual stages. Petty meannesses must be first acquired, then greater. First, the disciple of avarice must learn to starve his slaves and himself; carefully to lock up all the fragments that are left of one day's supper, and set them apart for the next. Now what is money worth when earned at such a price? It is madness to live the life of a pauper in order that one may die the death of a rich man. As money increases, so does the love of it. Those who have it least want it least. In this way house is added to house, field to field; and if fair means will not induce his neighbour to sell, foul means are resorted to. This is the way in which many properties change hands. Very scandalous! you remark. What will people say? you ask. What care I for what they say? is the answer. I don't care a pin's head for the world's praise if I must be poor to earn it. Of course, you reply, by getting so much land you will escape all the cares and sorrows of life. You have more ground for your pleasure-garden than the subjects of Tatius had for their whole property. This universal passion to acquire land, and to grow rich, results in murders. To be rich quickly is the great thing. And those who make haste to become wealthy can care little for laws. As for the Sabellians, they used to tell their sons to be happy with their cottages and mountains; to trust for their bread to the ploughs, and then to expect to gain the gracious favour of the gods who gave them wheat instead of acorns. The man who wears the simple country dress commits no crime. These are what the purple leads to. All this is changed now. The modern father wakes his son at midnight; tells him to rise and study law, or to request a commission of some powerful friend, and to ape forthwith the soldier's airs and appearance. Or perhaps he advises him to turn merchant or tradesman. Whatever the occupation, however nasty, it makes little difference, so long as money is to be gained. Why, this is the doctrine which is instilled into children even in the nursery. Of one thing fathers who urge it on their sons may be sure, and that is, that in a very short time the disciple will surpass his master. He will put an end to his wife to get her money, as a kind of royal road to becoming rich. You may perhaps say, when this consummation is arrived at, that you never taught him thus to act. Perhaps not to do this particular sin. But you put him into the road which is sure to lead to such crimes. In wickedness you can never say to the young, You may go as far as I tell you, but no further. If you commence with telling him that whoever helps his friend is a fool, and that money, however gained, is the great thing, you may be sure that in process of time you will have sons of this description as the natural consequence. Why, if you stand in his way, he will quickly manage to get rid of you by cutting your thread of life short. You had better be prepared

with some sort of medicine which will serve as a prophylactic against poisoning. It is more amusing than any play to see the risks which people run to increase their money. Look at the man who lives afloat, trafficking in bags of perfume and in raisin wine. So comes it that the sea is full of ships. Wherever there is a prospect of gain, there they go. The sea and sky threaten—still he goes on; and very likely he is shipwrecked, and reduced to begging his bread. And even when his money is gained he is not free from anxiety. Licinus has to use every precaution to guard against fire. Diogenes' tub needed not all this, and Diogenes was happier than Alexander. Prudence is the goddess we need, not Fortune. Man wants no more than did Epicurus in his garden, or Socrates. Nature and Wisdom, in this respect, agree. Perhaps you think this too little. Take a knight's fortune—two—three. If this is not enough nothing will be.

1. *Famâ digna sinistrâ.* "That deserves to be branded with ignominy."

2. *Et nitidis*, &c. "Which stain a fair scutcheon with a life-long blot."

4. *Alea*, as a generic term for gambling, has been used already, i. 88. *Damnosa* is an epithet employed in this collocation more than once. Cf. Propertius, IV. viii. 45:—

> "Me quoque per talos Venerem quærente secundos,
> Semper damnosi subsiluere Canes."

and Martial xiv. 18:—

> "Alea parva nuces et non damnosa videntur,
> Sæpe tamen pueris abstulit illa nates."

"The ruinous passion for play." As for *bullatus* in the next line, it has been already explained in Sat. v. 164; and *fritillus*, "the dice box," is the Latin equivalent of the Greek πύργος, or φιμός, though it is possible that the latter differed from the πύργος and the *fritillus* in having indentations outside; at least, so says Mr. Mayor. The distinction is sufficiently insignificant. Both Dryden's and Gifford's rendering of this couplet are so felicitous that they may be repeated here.

> "If gaming does an aged sire entice,
> Then my young master swiftly learns the vice,
> And shakes in hanging sleeves the little box and dice."—DRYDEN.

> "Repeats in miniature the darling vice,
> Shakes the low box, and cogs the little dice."—GIFFORD.

By the *arma* is, of course, only meant the dice, the *tali* of Horace. Cf. Odes, I. iv. 18—*Nec regna vini sortiere talis.*

7. *Radere tubera*, "to pull truffles." Truffles were proverbial dainties amongst the Romans, as indeed they are with us. Cf. Sat. v. 116. By the use of the word *juvenis*, perhaps Juvenal intends us to understand the same *heres bullatus* mentioned above, advanced a stage more towards manhood.

8. *Boletum.* Cf. Sat. v. 147.

9. *Mergere* has been taken by Ruperti and others as equivalent to

devorare, "to bolt down." It is not; and, as is apparent, simply means "to drown in the same sauce." *Ficedulas* has been translated "snipes." It means, however, the same as the modern Italian *beccaficos;* the English "Cyprus bird," which is particularly fond of figs.

10. *Et canâ monstrante gulâ.* "The aged gourmand showing the way." For words used in a way similar to that in which *gulâ* is used here, cf. iv. 81—*Crispi senectus;* iv. 107—*Montani venter.*

Septimus annus, &c. Cf. *Indicat in pueris septennia prima novus dens* (Ausonius). From their birth till the age of seven, children were called *infantes;* from seven to fourteen, at which latter age the *toga virilis* was assumed, they were called *pueri*, or *impuberes.*

12. *Barbatos.* At this time, to wear the beard was one of the characteristic signs of a philosopher. Cf. Pers. iv. 1:—

> "——— Barbatum hoc crede magistrum,
> Dicere."

13. *Lauto paratu.* "In splendid style." *Paratu* = *apparatu.* Cf. Hor. Od. I. xxxviii. 1—*Persicos odi puer apparatus. Lautus.* Cf. Sat. xi. 1—*Atticus eximie si cœnat lautus habetur.*

19. *Et nullam*, &c. "And thinks that there is no music to be compared with the sound of the lash."

20. *Antiphates* was the king of the giants called Læstrygones, who inhabited Sicily.

22. *Duo propter lintea.* "Because two towels are missing."

23, 24. *Quid suadet juveni*, &c. "What is the teaching that a son gets from a father whose joy is in the clanking of chains, in the sight of the branded gangs, and the prison?" *Ergastula* is put for the slaves confined in them, just as *domus* is sometimes used for *familia, servitium* for *servi*, and *juventus* for *juvenes.* These have been already mentioned, vi. 151. *Inscripta* is used because they had been branded, for running away, with the letters F. H. E. L. T., "Fugitivus hic est Lucii Titii," the two latter initials or words being variable according to the name of the owner.

25. *Rusticus expectas.* "Are you simple enough to expect?" Such must be the meaning according to the punctuation which I have allowed to stand in Hermann's text, and which I am by no means sure is so utterly senseless and wrong as Mr. Macleane says, who himself joins *rusticus* with *carcer*, putting the stop after the former word instead of after the latter. In support of the reading I have given may be mentioned Horace's "Rusticus expectat dum defluat amnis" (Hor. Ep. I. ii. 42), which it is, in my opinion, highly likely that Juvenal should have even unconsciously imitated here. For the expression of a sentiment similar to that contained in these two lines, cf. vi. 239.

27, 28. Her mother's lovers are so numerous, that the daughter cannot string them together (*contexere* = *ordine recensere*) without drawing breath three times. For the *ut non* one might have expected *quin. Conscia matri*, &c. "She was her mother's accomplice while she was unmarried." *Conscia* is used in the same sense in Horace,

Sat. I. ii. 130—*Miseram se conscia clamet*, only there she is the *ancilla*, the maid, and not *filia*, the daughter. *Nunc* in the next line means, now in her married life.

30. *Dat ferre*, i.e. *ferendas*. The construction is imitated from the Greek. Cf. Homer's δῶκε φορῆναι and ὅπασσε κομίζειν; cf. also Horace, Odes, I. xxvi. 2—*Tradam portare*.

31. *Sic natura jubet*. "'Tis only nature."

33. *Quum subeant*, or *subeunt*. "Since they enter," or "when they enter." I agree with Mr. Macleane in thinking the second the more natural reading, and the more graphic. Note the idea of secret insinuation in the *subeo*, opposed to the notion of boldly going in.

35. *Et meliore luto*, &c. Cf. vi. 13—*Titan*, i.e. *Prometheus*. Compare also Persius, Sat. iii. 23, et seq.:—

> "Udum et molle lutum es, nunc, nunc properandus et acri
> Fingendus sine fine rotâ."

Claudian (xx. 496), parodying Juvenal, has, *Deteriore luto quos condidit Prometheus*.

37. *Veteris orbita culpæ*. "The well-beaten track of the old sin." For a similar use of *orbita* as = *exemplum*, cf. Varro—*Neque id ab orbita matrum familias instituti*.

38—40. *Hujus enim vel*, &c. "For for this (keeping clear of *damnanda*, grievous censurable sins) this alone were sufficient reason."

45. *Intra quæ pater est*, *i.e.* lest it should corrupt the son. Another reading is *puer*. The former is probably the better.

46. *Pernoctantis*. Cf. viii. 10—*Pernox*.

48. *Nec tu pueri contempseris annos*. "Don't think your son too young to notice it." *Peccaturo*, "on the brink of crime." The *tu* adds earnestness to the command.

50. The *censoris ira*, or more technically the *censoria nota*, involved ignominy and disfranchisement, *ejectio e senatu*, *motio e tribu*, &c.

51. *Quandoque* = *aliquando* or *olim*. Cf. v. 172—*Præbebis quandoque caput*.

55. *Tabulas*, *i.e.* of his will, that he might disinherit him. Cf. xii. 123—*Delebit tabulas*.

58. *Cucurbita* originally means a gourd; then it comes to signify a cupping-glass, which was in the same shape. It was greatly used in cases of mental aberration, and to say that it was demanding to be applied to his head was paying him much the same compliment as to have told him to go to Anticyra to take hellebore. Cf. xiii. 97—*Si non eget Anticyra nec Archigene*. The epithet *ventosa* is used because the ancients fancied that the cupping-glass acted by the presence of the air, instead of by its absence, which, when applied to any particular part of the body, it causes. Perhaps *ventosa* may have some reference to the rush of air escaping from under the glass directly it is placed on the surface of the skin. In mediæval Latin the epithet *ventosa* came to bear the meaning of the cupping-glass itself, the essential word *cucurbita* being entirely dropped.

59. *Hospite venturo*, &c. "When you have company coming, you won't allow one of your servants to be idle for a single moment."

60. *Verre pavimentum.* The pavement was swept with a broom of twigs, or rubbed over with a wet sponge. It was of marble, variegated and costly; sometimes of mosaic. Seneca says, "Eo deliciarum pervenimus ut nisi gemmas calcare nolimus." Cf. Horace, Sat. II. iv. 83—*Lapides varios, i.e.* mosaic. The *columnas* were made of marble. Cf. Hor. Odes, II. xviii. 3:—

> "Non trabes Hymettiæ
> Premunt columnas ultimâ recisas,
> Africâ."

62. The *leve argentum* and the *aspera signa* are mutually opposed. By the *aspera*, the same as the Greek *ανάγλυφα*, "chased and embossed" is intended. Cf. Virgil, Æn. v. 267—*Argento perfecta atque aspera signis.*

66. *Et tamen uno . . . . . servulus unus.* These words are parenthetical. There is considerable force in the *tamen*, which brings out the mental antithesis to *trepidus.* "You are in a great state of anxiety; and yet all the time," &c. *Scobis*, sawdust. It was usual to strew the floor with sawdust, which was generally scented. Cf. Hor. Sat. II. iv. 81—*In scobe quantus Consistit sumptus.*

70. *Gratum est*, &c. Macleane, by omitting the comma at the end of the line, makes the sentence hypothetical, "You have given your country—and a pleasant gift it is—a good citizen if you make," &c. *Dedisti si facis = dabis si feceris.* It seems more natural to retain the comma, and to take the two lines as co-ordinate and different sentences. "It is something to be thankful for that you have given," *i.e.* if you have given, &c., and, "if you make," &c.

73. *Plurimum enim intererit.* The *enim* would seem to imply that some such expression as "in your hands it rests" had been mentally interposed.

74. *Serpente ciconia*, &c. According to Pliny, it was illegal to kill a stork in Thessaly, so useful were they found in destroying serpents.

81. *Famulæ Jovis et generosæ aves, i.e.* the eagles. Cf. Hor. Odys. IV. iv. 1—*Ministrum fulminis alitem.*

86. *Ædificator erat Cretonius.* "Cretonius's hobby was building."

87. *Caietæ.* Caieta, said to be named after the nurse of Æneas, was a promontory at the southern end of Latium. Cf. Æneid vii 1, 2:—

> "Tu quoque littoribus nostris Æneia nutrix
> Æternam moriens famam, Caieta, dedisti."

Tiburis arce. Cf. Sat. iii. 192—*Proni Tiburis arce.*

88. *Prænestinis.* Cf. Sat. iii. 190—*Gelidâ Præneste.*

89, 90. *Græcis longeque petitis Marmoribus.* Hymettus, Pentelicus (both in Attica), Tænarus (in Laconia), Carystus (in Eubœa), and Paros were the principal Greek marble quarries. The temple of Fortune, here alluded to, was at Præneste; that of Hercules at Tibur.

91. *Vincebat Capitolia nostra Posides.* "The buildings of Posides surpassed in splendour our own Roman Capitol." Posides was a freedman of Claudius, who, according to Suetonius, built magnificent baths at Baiæ. Rome was not the only town in Italy which possessed a Capitol sacred to Jove; hence the force of the epithet *nostra.*

94. *Turbavit.* For this use of the word, cf. vii. 129—*Sic Pedo conturbat.*

96. *Quidam sortiti,* &c. "Some whose luck has given them a father with Sabbatarian superstitions." *Metuo,* as Mr. Macleane and Mr. Mayor rightly observe, is used in a peculiar sense of religious or superstitious fear. Cf. *metuunt,* in line 101. It is only possible thoroughly to understand and enter into the spirit of Juvenal's anti-Hebraic account of the Jewish rites by carefully perusing Tac. Hist. v. 4, 5, where the Roman historian gives his bitter, biassed, and of course exaggerated, view of the religious practices of a sect with whom he can have no sympathy.

99. *Præputia ponunt.* "Undergo the ordinance of circumcision."

100. *Contemnere.* In the same way Pliny, in his Natural History, speaks of the Jews as "gens contumeliâ numinum insignis."

103, 104. As Macleane says, the selfish practices here imputed by the pagan critic to the Jews were singularly at variance with the commands solemnly enjoined upon them by our Saviour.

108. *Inviti quoque.* The *quoque* strengthens the force of the *inviti.* "Other vices boys imitate easily enough; it is only avarice which they imitate not easily, but even against their will."

109. Juvenal says that avarice assumes the guise of a kind of severe virtue. Byron, in much the same strain, talks in Don Juan of avarice as being "a good old gentlemanly vice." From the *fallit enim,* &c., we see an explanation of Juvenal's statement that of all vices avarice is the only one not readily taken to by boys; they think it a sort of virtue, and therefore they eschew it.

112. *Tamquam parcus homo,* &c. Something reminding one of this is to be seen in Tacitus (Hist. i. 37)—*Falsis nominibus parsimoniam pro avaritiâ appellat.*

114. *Hesperidum serpens aut Ponticus.* As for the Hesperides, see Smith's Classical Dictionary; as for the latter, it refers to the dragon which guarded the Golden Fleece.

115. *Hunc de quo loquor.* "This gentleman of mine."

116. *Adquirendi artificem.* "An adept in the art of growing rich."

117, 118. *Sed crescunt quocumque modo,* &c. "But every means, foul and fair alike, must be used to make them thus grow. They can only be made greater by the anvil being always busy and the forge always heated." The money-making man is here treated as a workman—a *faber* or an *artifex.* The *quocumque modo* is obviously imitated from Horace (Epp. I. i. 65):—

> "Rem facias rem;
> Si possis rectè, si non quocumque modo rem.

119. *Et pater ergo.* "And, of course, the father too." The *ergo* is here a kind of resumptive or illative particle. For this usage may be compared x. 54—*Ergo supervacua,* &c. Mr. Mayor lays unnecessary stress upon it, and interprets it as implying, "because the people applauded, therefore the father does so too."

122. *Et eidem incumbere sectæ.* "And stick to that same philosophy." The latter word is equally idiomatic in English and Latin, so that it is better to translate in this way than merely to say, "to pursue the

same way of life;" though from Cic. Nat. Deo. ii. 22—*Viam et sectam et rationem vitæ sequi*—it is clear enough that originally *secta* simply means "a track."

123, 124. *Sunt quædam vitiorum elementa*, &c. "All vices have certain rudiments. No space is lost in saturating the learners with them, and compelling them to get by heart acts of petty meanness. Then, in course of time, they are made to learn the fierce longing to accumulate wealth." The different stages in an avaricious training—and in acquiring the vice, because it goes against the grain, some training is absolutely necessary—are here glanced at. The instructor begins with the *minimas sordes*, the A B C of avarice. *Sordes* has been used in a similar sense—*Luxuriæ sordes*. *Protinus* means "straightway," as in iii. 140—*Protinus ad censum*.

126. From this line down to 140, the petty meannesses and savings are mentioned—the *minimæ sordes*. From 141 to the end, we get illustrations of avarice on a grander scale—the *acquirendi insatiabile votum*. He begins by "defrauding his slave's appetite with false measures." For *modius iniquus*, cf. Persius i. 130—*Fregerit heminas Arreti ædilis iniquas*. Theophrastus describes just such a character,—a man who, when measuring out the servants their daily allowance, first knocks in the bottom, and then diligently sweeps off all the contents that overtop the rim of the measure above:—*φειδωνίᾳ μέτρῳ τὸν πύνδακα ἐγκεκρουσμένῳ μετρεῖν ἀυτὸς τοῖς ἐνδον τὰ ἐπιτήδεια, σφόδρα ἀποψῶν*, Character xxx. *Menstrua cibaria* was the name of the monthly allowance of corn, dates, figs, wine, &c., served out to slaves; *diaria* was its name when given daily. Cf. Horace, Epp. I. xiv. 40—*Cum servis urbana diaria rodere mavis;* and Martial, xi. 108, writes, "Sed Lupus usuram puerique diaria poscunt." Whether it was served out daily or monthly, the amount of the allowance was the same—four or five *modii* of meal (*far*) per month to each servant.

130. *Septembri*. He would keep the remains of the mincemeat and vegetables served up yesterday, and this in the middle of September, when the heat was excessive and the pestilential winds blew. Cf. iv. 56—*Jam letifero cedente pruinis Autumno;* vi. 517—*Metuique jubet Septembris et Austri Adventum*.

131, 132. *Conchem æstivi*. Beans were tender only in the spring, and tough and uneatable in the summer. However, he seals them up (*signatum*), that they shall not be stolen, and puts up with them the cabbages, which he has first taken good care to count. For the *filaque sectivi porri*, cf. iii. 293—*Cujus conche tumes? quis tecum sectile porrum*.

134. *Invitatus ad hæc*, &c. "Any beggar would refuse an invitation to such a supper as this." Cf. iv. 116.

135. *Sed quo divitias*. "But what is the use of your money?" For instances of *quo*, followed by a similar ellipse, compare viii. 9—[*Sed*] *quo effigies*. In full, perhaps, we should here have *Sed quo pertinet habere*.

138. *Quum turget sacculus ore*. "When your purse is full to the very brim." Cf. xi. 26, 27—*Quantum distet ab arcâ Sacculus*.

141. The *villa* = *villa rustica*, and is the same as *fundus*, which means a country estate with a house and farm-buildings on it, and is

thus opposed to *domus*, which may mean a town house. Cf. Hor. Sat. II. v. 108—*Seu fundi sive domus. Rus non sufficit unum*, "one country house is not sufficient."

142, 143. *Majorque videtur et melior vicina seges.* The same sentiment is expressed in Ovid, An. Am. i. 349 :—

> "Fertilior seges est alienis semper in agris,
> Vicinumque pecus grandius uber habet."

Cf. also Horace, Sat. II. vi. 8 :—

> "O! si angulus ille
> Proximus accedat qui nunc denormat agellum."

145. *Quorum si pretio*, &c. "And if their owner will not be tempted by any offer." Then, as Juvenal in the next line shows, they drive him to try foul means, by letting loose their cattle upon his lands. Seneca seems to allude to the same practice—"Licet agros agris adjiciat, vicinum vel pretio pellat æris vel injuria." There was a law at Rome, in the Twelve Tables—*De pastu pecoris*—which punished such practices.

152—155. *Sed qui sermones*, &c. "'But what will people say of you? Will not Fame blast your name with her trumpet?' 'Well, and what harm can she do me?' he replies. 'I care not a single bean-shell for the praises of the whole neighbourhood, if I can only get it by reaping the miserable crops of a starveling farm.'" Cf. Hor. Sat. I. i. 65 :—

> "Sordidus ac dives populi contemnere voces
> Sic solitus: populus me sibilat, at mihi plaudo,
> Ipse domi, simul ac nummos contemplor in arcâ."

A bean-shell was a proverbial expression for contempt, much as we might say "a pin's head."

156. *Scilicet et morbis*, &c. All this is, of course, ironical. Cf. Horace, Epp. I. ii. 47 :—

> "Non domus et fundus, non æris acervus et auri,
> Ægroto domini deduxit corpore febres,
> Non animo curas."

163. *Vix jugera bina dabantur.* Though Juvenal has above talked about the property only of one individual, he has allowed him as much as the whole Roman state in its earlier days had. He here specifies what was the amount of land which, in later times, soldiers received as the reward of their bravery—the same, probably, as that allowed to individual citizens at the commencement of Rome—two acres; and this, he tells us (165, 166) "never seemed too little for their deserts, or a shabby discharge of an ungrateful country's promise." Persius uses *casta supellex*, iv. 52, and *curto centusse*, v. 191. *Saturabat glebula talis.* "The gift of such a little farm as this was reward enough over and above."

169. *Vernula tres domini.* "The slave (who had been born in his master's house) played with his master's three sons." From what

the *verna* says in Sat. v. 74, we may see what liberty and license were allowed them. *Domini* is the regular word for the sons of a house. Cf. Plautus, Captivi, Prol. v. 18—*Domo quem profugiens dominum abstuterat vendidit.*

170. *Altera cœna.* They came home late: the others had done, and so a second supper was served up.

171. *Pultibus.* Cf. xi. 58.

172. *Nunc modus hic agri*, &c. "What served them for the whole of their lands is not enough for one flower-garden." Horace, Odes, II. xv., dwells on the manner in which valuable land was absorbed by rich Romans in making pleasure-grounds—*Jam pauca aratro jugera regiæ Moles relinquunt*, and—

> "Platanusque cœlebs
> Evincet ulmos: tum violaria et
> Myrtus et omnis copia narium
> Spargent olivetis odorem
> Fertilibus dino priori."

178. *Properantis avari.* "The miser who is in a hurry to accumulate wealth." On this passage Mr. Macleane aptly quotes Proverbs xxviii. 2:—"He that hasteneth to get rich hath an evil eye."

180, 181. *Marsus, Hernicus, Vestinus.* For the exact geographical position of these people see the map. They are all mentioned here as typical instances of nations who lived in stern simplicity.

183, 184. *Gratæ post munus aristæ*, &c. "After the pleasing gift of corn, mankind despises its old acorn fare." Cf. Virgil, Georg. i. 7, 8:—

> "Liber et alma Ceres, vestro si munere Tellus
> Chaoniam pingui glandem mutavit aristâ."

185—187. *Nil vetitum fecisse volet*, &c. "The man who is not ashamed to wear thick country boots throughout the winter, and who wards off the east winds with nothing more costly than skins turned inside out, will have no longings to break any commandment." *Pero* was a thick boot much worn by ploughmen. Cf. Persius v. 102—*Peronatus arator.*

188. *Quæcumque est* indicates at once disdain for, and ignorance of, the foreign innovation: "whatever it be I know not." In something the same way Virgil, Æn. v. 83, has "Nec tecum Ausonium quicunque est quærere Thybrim," though here the force of *quicunque* is despairing rather than contemptuous.

191. *Accipe ceras.* Cf. supra, 29.

192, 193. *Perlege rubras Majorum leges.* "Study hard at the law which our fathers made, or draw up a petition for a commission in the army." The commencement of a law was written in red (*minium*), whence the whole law was sometimes called *rubrica.* Cf. Persius v. 90 — *Excepto si quid Masuri rubrica vetavit. Vitis* = the vine-cane used for military flogging carried by the centurion, whence it came to mean the post of centurion. *Vitem accipere* = *ordinem ducere.*

194. *Buxo* = the boxwood comb. The word is used in the same sense in Ovid, Fast. vi. 219—*Non mihi detonsos crines depecten*

buxo. "You must let Lælius (the captain) admire your shaggy head, the hair on your nostrils, and your brawny shoulders."

196. *Maurorum attegias.* "The huts of the Moors." *Brigantum.* Tacitus, writing of the Brigantes (Agric. 17), speaks of them as composing "civitatem quæ numerosissima totius provinciæ perhibetur." Petillius Cerialis conquered a great portion of them. They inhabited the northern counties.

197. *Locupletem aquilam.* The eagle was carried by the centurion of the first maniple of *triarii*, who was called *centurio primipili.* Whence *accipere aquilam* was to become first centurion, a post which conferred upon its possessor the rank and fortune of an *eques.*

199. *Solvunt tibi cornua ventrem.* "And the sound of the bugle makes your heart grow sick." The *cornu* was used by the infantry, the *lituus* by the cavalry.

201—204. *Pluris dimidio.* "For half as much again as you gave for it." *Necte fastidia,* &c. "And don't be ashamed of engaging in any trade, even though it must be carried on across the Tiber, or fancy you can see a difference between perfumes and hides." It was a law at Rome that all offensive businesses should be conducted on the other side of the Tiber. *Lucri bonus est,* &c. "The savour of profit is good, whatever it comes from."

208. *Vetulæ assæ,* "dry nurses." *Pueris repentibus,* "to children as soon as they can crawl."

212. *Meliorem præsto magistro.* "I promise you the scholar will soon surpass his master."

215, 216. *Nondum implevere medullas.* "The impurities of matured crime have not yet been bred into his inmost heart." Mr. Macleane appropriately quotes Job xx. 13, "His bones are full of the sin of his youth."

217. *Longi mucronem admittere cultri.* "To apply the long razor's edge."

218. *Vendet perjuria summa exigua.* "He will perjure himself most heavily for a trifle," or, "he will perjure himself in any way you like, little or great."

220. *Elatam jam crede nurum,* &c. "Consider your daughter-in-law as good as dead if she enters your house as your son's wife with a marriage fortune—that will insure her destruction." The bride, on entering her new home, was lifted across the threshold. Cf. Lucan ii. 359—*Translatæ vitat contingere limina planta.*

221. *Quibus illa premetur.* "Her husband will strangle her." To secure his own advantage by her death, some special arrangement and resignation must have been made when the settlements were signed; otherwise, on the wife's death, the *dos* would have reverted to her relatives.

228. *Pueros producit avaros.* "Schools his sons in avarice." For this use of *producere,* cf. vi. 241—*Filiolam producere turpem.*

230. For this metaphor taken from the chariot race, cf. Virgil, Georg. i. 512:—

> "Ut quum carceribus sese effudere quadrigæ
> Addunt in spatia, et frustra retinacula tendens
> Fertur equis auriga neque audit currus habenas."

233. *Nemo satis credit.* "No one can be satisfied with sinning just so far as you allow, and no more."

234. *Adeo* goes with *indulgent.* "To such a degree," or, "so true is it they indulge themselves more freely" (than you have permitted them).

236. *Attollat.* Cf. our vernacular, "to give any person a lift."

237. *Circumscribere.* This word, judging from x. 222—*Quot circumscripserit Hirrus Pupillos*—would seem in later Latin to have grown to have the peculiar meaning of cheating wards.

239. *Deciorum.* The patriotism of the family of the Decii was proverbial. Cf. viii. 254.

240. *Menœceus*, the son of Creon, hearing Tiresias' prophecy that if he sacrificed himself when Thebes was besieged by the seven hostile generals his country would be victorious, killed himself. The soldiers who are mentioned in the next line, as springing up in the furrows, come from the teeth of the dragon, which Cadmus, having killed the monster, sowed. Thus two stories are mixed up. Cf. Ovid, Met. iii. 105:—

> "Spargit humi jussos, mortalia semina, dentes.
> Inde, fide majus, glebæ cœpere moveri.
> . . . . . Surgitque seges clypeata virorum."

The *si Græcia vera* reminds one of the *quidquid Græcia mendax* in Sat. x. 174.

243. *Tamquam et tubicen surrexerit una, i.e.* as if the regular signal for fighting had been given by the trumpeter.

244. *Ergo.* From line 236 to 243 has been put in by Juvenal, who appears to have forgotten the sentence which he commenced in 235 by *Quum dicis. Ergo* here simply resumes the thread which has been dropped, and is used in the same way that it often has been already. Cf. x. 54. *Scintillas* means "the seeds of the fire."

246, 247. *Trepidumque magistrum*, &c. "And the lion which you have yourself brought up (*alumnus*) will, with a loud roar, carry off his trembling prize in his den."

248. *Nota mathematicis genesis tua.* There is some little doubt as to the exact meaning of these words. 1. "The astrologers know your horoscope, for your son has hinted to them, by way of assisting their calculations, what he intends to do." 2. "Your son has learnt from the astrologers your nativity, and will not wait till it is fulfilled." 3. "You may console yourself with saying, when you are told of your son's possible intentions, that the astrologers, who have cast your horoscope, say you are to live a long time." It seems most natural to suppose that the words have some force of this kind: "It is true that the astrologers are familiar with the nativity which fate has allotted to you; but it is too great a tax upon him to wait till the slow thread has been spun out to its natural length." With these words may be compared Tacitus, Hist. i. 22—*Urgentibus etiam mathematicis, dum novos motus et clarum Othoni annum observatione siderum affirmant.*

250. *Vota moraris.* "You are a drag upon his wishes."

251. *Cervina senectus.* Stags, according to Hesiod, lived 3,456 years. It was a vulgar error, and was reported as long as the days

of Aristotle, who, a medical man as well as a moral philosopher, says: "Neither the conception nor the growth of fawns accords with such a supposition."

252. *Archigenen.* Archigenes has been spoken of vi. 236 and xiii. 98. Mithridates, king of Pontus, had taken so many prophylactic drugs against poison, that, wishing to poison himself at last, he could not do so, and employed a soldier to kill him. Cf. vi. 661.

253, 254. *Decerpere ficum Atque alias tractare rosas.* A poetical way of expressing "to live for another spring or autumn."

257. *Prætoris pulpita.* During the republic, the *ludi publici*, including theatrical representations, &c., were managed by the Ædiles. As those officers sunk in estimation and importance, their functions were usurped by the prætors. Cf. viii. 194—*Prætoris vendere ludis.* As for *pulpita*, cf. iii. 174—*Redit ad pulpita notum Exodium;* vii. 93—*Vati quem pulpita pascunt. Lauti.* Cf. i. 67; xi. 1.

258, 259. *Quanto capitis discrimine constent Incrementa domus.* "What peril to their lives it costs them to enrich their homes." The meaning of *area* has been already explained. Cf. x. 25.

260—262. *Fiscus.* Here put for the money which the purse contained. Cf. iv. 55. For this use of the word may be compared Seneca's expression, "Jam ego paraveram fiscos." *Ad vigilem ponendi Castora nummi*, &c. The temple of Castor was in the Forum Romanum; that of Mars in the Forum Augusti; and in each case the temple is used as a synonym for the locality in which it was placed. From these lines we gather that whereas, a little time before, money used to be deposited in the Forum Augusti, ever since Mars' temple has been robbed of the god's helmet, capitalists have laid up their deposits with bankers in the Forum Romanum. It is possible, as Ruperti suggests, that in the latter there may be a kind of sneer—Mars falsely called the avenger, for he could not protect his own property, nor punish the thief when it was stolen. Of the robbery alluded to we know nothing from contemporary Roman history.

262, 263. *Floræ.* Cf. vi. 250. *Cereris.* The games of Ceres are the *ludi circenses.* Cf. x. 81—*Panem et circenses. Aulæa.* Cf. vi. 67.

265. *Petauro. Petaurus* has been explained as a wooden stage from which gymnasts took a leap; the derivation being either *μετέωρον* or *πέτομαι, αὖρα.* It is, however, by most supposed to be a kind of wooden wheel on which two acrobats sat, one trying to keep his seat, while the other endeavoured to put it in motion. In the event of either falling, he had, it appears from the following quotation, to leap through flames:—

> "Corpora quæ valido saliunt excussa petauro,
> Alternosque cientotus elatus et ille
> Nunc jacet atque hujus casu suspenditur ille,
> Membraque per flammas orbesque emissa flagrantes."
>
> MANILIUS, v. 434.

From which lines it would further appear that the wheel—if wheel it was—acted upon the seesaw principle, one of the acrobats going up while the other went down.

266. *Rectum funem*, the tight-rope. We are told more about the

performer on it in line 272. He was called in Latin *funambulus;* in Greek, σχοινοβάτης and νευροβάτης. Cf. iii. 77.

267. *Corycià.* "Coming from Corycia," which was a promontory off Cilicia, from which country saffron was imported.

269. *Perditus,* &c. "A desperate dealer in vile and rancid wares."

271. *Passum,* the raisin wine. *Municipes Jovis lagenas.* "Because Jove was brought up in Crete." In the same way we get (Sat. iv. 33), *Crispini municipes siluri.*

272—275. *Hic tamen . . . . . temerarius.* "There is this difference between the rope-dancer and you—he risks his life to keep off starvation and the winter's cold; you run into danger (*temerarius es*) for the sake of accumulating unnecessary wealth, and building useless houses."

278. *Gætula Æquora.* That part of the Mediterranean washing the shores of Africa; in which continent, though only touching the Atlantic, was Gætulia. *Æquora transiliet.* Cf. Hor. Odes, I. iii. 24—*Non tangenda rates transiliunt vada.*

279. *Calpe,* the modern Gibraltar, one of the Pillars of Hercules; Abyla, in Africa, being the other.

280. *Audiet,* &c. "Will hear the setting sun hiss in the western wave."

281, 282. *Grande operæ pretium est,* &c. "You have, forsooth, an ample reward, in that you are able to return home with tightly-stretched purse, exulting in the swelling dimensions of your money-bag. For *follis* cf. xiii. 61. *Aluta,* originally a soft piece of leather, then a shoe, is probably derived from *alumen,* "alum," in an infusion of which it was soaked to render it pliable and easy. It has been used above (vii. 192) for "shoe."

283. *Juvenes marinos.* "The young mermen" = *Tritonia monstra.* Cf. Hor. Odes, I. iii. 17:—

> "Quam mortis timuit gradum
> Qui siccis oculis monstra natantia
> Qui vidit mare turgidum."

284. *Non unus mentes agitat furor.* "All are not mad in the same way." *Ille sororis, i.e.* Orestes, who, when in the arms of his sister Electra, suddenly fancies that he can see the Furies of his mother pursuing him. Cf. Euripides' Orestes, l. 266:—

> ΟΡ. ὦ φῖβ' ἀποκτενοῦσι μ' ἀι κυνώπιδες
> γοργῶπες, ἐνέρων ἱερίαι δείναι θέαι.
> ΗΛ. οὗτοι μεθήσω· χεῖρι δ' ἐμπλέξασ' ἐμὴν
> σχήσω σε πηδᾷν ἔυστύχη πηδήματα.

286. *Hic, i.e.* Ajax. Cf. Soph. Ajax, 53, et seq., where Minerva describes him in his madness as massacring the oxen, and fancying that he is killing in them the sons of Atticus:—

> κἀδόκει μὴν ἐσθ' ὅτε
> δισσοὺς Ἀτρείδας αὐτόχειρ κτείνειν ἔχων.

287. *Parcat tunicis licet atque lacernis.* "Although his madness does not assume that form which makes him tear his cloak and tunic."

288. *Curatoris eget.* "Requires a keeper," "needs a strait-waistcoat." The curator was appointed by the prætor to the madman. Cf. Hor. Epp. I. i. 102, 103—*Nec curatoris egere, a prætore dati.*

289. *Tabula distinguitur unda.*

291. *Concisum argentum,* &c. Silver cut up into small coins, having upon them the image and superscription of the emperor.

294. *Fascia nigra.* "This dark belt of clouds."

297. *Zonam læva morsuque tenebit.* "He will have to swim for his life, clutching his money-bag (lit. the girdle in which it is tied) in his mouth."

298. *Sed cujus votis modo non,* &c. "But he for whose prayers the gold of Tagus and Pactolus had a short time since been insufficient."

300. *Sufficient* governs *ei,* understood as antecedent in *cujus.*

305. *Dispositis,* &c. In the days of the empire there were seven cohorts of night police, whose business it was to insure to the citizens protection from fire. The wealthy, however, who kept an immense number of slaves (cf. iii. 141) did not trust to this common protection, but had their own private watchmen, the *cohortem servorum,* mentioned here. Thus Tacitus tells us (Ann. xvi. 43) that Nero ordered all who could afford it to keep "custodes et subsidia reprimendis ignibus in propatulo." They were furnished with *hamæ*—buckets filled with water—and with other instruments for checking any conflagration that might occur.

306. *Attonitus.* "Terrified for the safety of."

307. *Electro.* Cf. vi. 573—*Pinguia succina. Signis.* Cf. viii. 12. *Phrygia columna.* Cf. 89 in this satire. *Testudine.* Cf. xi. 94.

310. *Plumbo commissa.* "Or the same one will do when soldered together with a little lead."

313. *Nil cuperet,* &c. This well-known story of Alexander's visit to Diogenes in his tub is told by Plutarch (Alex. 14). *Qui totum sibi posceret orbem.* Cf. x. 168.

317. *Census* is habitually used—as above, 304, and in v. 57—for "income."

319. *Epicure, tibi parvis suffecit in hortis.* Epicurus's garden was in the middle of Athens. It was there he instructed his disciples in his philosophy. According to Pliny, he is the first who introduced gardens into Athens. Cf. xiii. 123.

320. *Ante* governs *Epicurum* understood.

321. *Numquam aliud natura,* &c. "The verdicts of nature and philosophy never disagree."

322, 323. *Acribus exemplis videor te claudere,* &c. Holyday, always terse in his translation, almost surpasses himself in his rendering of these two lines:—

> "Or if their lives too strictly thee confine,
> Mix somewhat of our times."

Effice summam, &c. From your income set the sum which Otho's law fixes for the fourteen rows, *i.e.* for the *equites,* whose census was 400,000 *asses.*

325. *Hæc quoque si rugam trahit*, &c. "If this makes you knit your brow and pout your lip" (in dissatisfaction).

326. *Quadringenta*, subaud. *millia*.

327. *Gremium*. Cf. vii. 215. "If your lap is not yet full, and still spread out for more."

328. *Persica regna*. Cf. Hor. Odes, II. xii. 21—*Dives Achæmenes*; and III. ix. 4—*Persarum vigui rege beatior*.

329. Narcissus, with Pellas and Callistus, was a freedman of Claudius. They all three amassed immense wealth. The money acquired by Narcissus amounted to not much less than £800,000, according to English reckoning. When Messalina married Silius, he informed Claudius of what had taken place, and the emperor, very reluctantly, himself gave the order for her death.

SATIRE XV.

Introduction.—Line 45 of this satire is the strongest evidence afforded by Juvenal's writings in favour of the tradition that he visited Egypt. The story goes that he was banished thither, but the accounts given in the various lives are so contradictory that none can be allowed to have any weight. The probable date of this satire is to be concluded from line 27, but with caution. Not only do the editors differ in regard to the reading, some giving *Junio*, others *Junco*, but the older reading *Junio* has been thought to refer either to Appius Junius Sabinus, consul with Domitian in 84 A.D., or D. Junius Rusticus, consul with Hadrian in 119 A.D. Juncus was consul suffectus in 127 A.D., that is, in Hadrian's reign. Nothing can be concluded from this satire as to the date of Juvenal's visit to Egypt.

Argument.—Who knows not, Volusius, what monsters are worshipped in Egypt? The crocodile, the ibis, the ape, fishes, dogs, leeks, onions—these are the mad Egyptians' gods. The flesh of goats and sheep is forbidden food, but man may feed on man. When Ulysses told such a tale to the Phæacians, he was listened to with anger or derision. "Into Charybdis with a fellow like this, who lies about cannibal Læstrygonians and Cyclopes. Scylla, the clashing rocks, the wind-bag, the magic wiles of Circe, all are more credible than that men should eat men." So spoke the sober few among the listening company; for Ulysses could bring no witness to his words. But I tell of an enormity which took place quite recently beyond the walls of Coptos—a deed more fell than you will find in any tragedy since the world begun. Hear an example of the brutality of our age.

Betwixt Ombi and Tentyra, neighbouring towns, rages an ancient feud—the cause the diversity of the gods held in honour at either place. It being a high day at Ombi, the Tentyrites determined to make the best of the occasion, and spoil their enemies' festival. (Barbarous though they be, they are fond enough of feasting, these Egyptians.) Easy is the victory over the drowsy and drunken. On the one hand were crowns, perfumes, &c., on the other hungry hate. Hostile murmurs rise, then the cry of onset. Though fighting with the naked

hand only, you will hardly find a face uninjured in the crowd. But the combatants think it child's play, there being no dead. Fiercer grows the fight, and stones are thrown—not such as the men of old threw, but such as can be wielded by the men of this degenerate age, the scorn and abhorrence of the gods. Well, the battle is renewed with more deadly weapons, one side having been reinforced. The Tentyrites are at length put to flight, and one taken captive. The miserable wretch is chopped into mince-meat and eaten raw on the spot. So rich a feast would not bear the delay of cooking. 'Twas delightful, and all enjoyed it. Those who came too late for a mouthful drew their fingers through the blood-stained earth, and sucked them for a taste.

There have been instances of a like enormity: the Vascons ate each other, but the case was different. *They* were pressed by siege and fortune's spite; and they deserve our pity, so great were their sufferings before they adopted this horrid kind of food. It is true that Zeno would have bid them die rather than live by such means; but how could they be Stoics?

Saguntus is another case in point; but the Suguntines suffered even more than the Vascons. Egypt is worse than Mæotis; the Tauric goddess is content with the death of the victim. But these Egyptians were under no stress of misfortune or famine. A deed which the barbarous nations of the north, the terror of the world, never perpetrated, has been committed by this useless and effeminate horde, whose delight it is to sail and row in painted boats. Yes! to the Egyptian spite and famine are the same. What punishment, then, is severe enough for him? Sympathy is the noblest of human feelings—it bids us weep for a friend in evil case, or an orphan suing his unjust guardian, and for the untimely death of maiden or child. What good man is insensible to the misfortune of others? It is sympathy which separates man from brute. For this we have received the gift of reason, which brutes have not. They have life only—we received life and soul too, that fellow-feeling might induce us to seek and give assistance, to live a social life in cities, for the sake of mutual protection, to guard the wounded and fallen, to unite for common defence. But now all is changed. Serpents accord better than men. Lions and boars do not prey upon each other; tigers and bears are at peace with their kind. But for man it is a little thing to have turned the ploughshare into a sword: there are those who think human flesh a kind of food. What would Pythagoras say to this?

2. *Crocodilon*, a pure Greek form, as *porthmea, chironomunta, dogmata, acœnœtus*, &c. *Adorat*, of a loathsome animal, *pavet* of a harmless one. Herod., ii. 69, says that the crocodile was held sacred by the Thebans and those who dwelt round lake Mœris, but eaten by those who dwelt about Elephantine. For the *ibis* see Herod. ii. 75—*Saturam serpentibus ibim*. There appears to be no ground for supposing that the ibis did eat serpents.

4. *Nitet aurea* must be taken together as one notion—"glitters in gold;" so *jacet obruta*, line 6.

5. *Dimidio*, "broken," as *dimidium crus*, xiii. 95. It is a well-known fable that Memnon's statue, the broken one of the two colossi

so prominent in the ruins of Egyptian Thebes, gave forth a sound at sunrise. Strabo and Pausanias mention the sound, and Tacitus says that Germanicus heard it. It is not clear whether Juvenal means by *chordæ* that the statue had a harp. If he does, he could not have seen it.

6. There is no *historical* authority for the hundred gates of Thebes.

7. *Cæruleos*, the old reading, which was translated "fish of the sea," is now generally given up, and *æluros*, though a conjecture, is substituted. Αἴλουροι, or cats, were embalmed in Bubastis (Herod. ii. 67).

8. *Canem* is supposed to refer to the dog-faced Anubis. Diana, the goddess of hunting, is opposed to *canem*, the hound. Juvenal appears to distinguish between Diana and Bubastis, whom Herodotus regards as the Egyptian counterpart of Artemis. The next line also is at variance with Herod. ii. 125.

11. Herod. ii. 42.

12. Herod. ii. 45. "The Mendesians venerate Pan and the goat."

14. *Quum narraret—moverat*, "while narrating;" but the narrative is also the cause of the indignation, hence subjunctive: *fortasse moverat*, "might well have moved," implying that he did.

17. *Abicit* = *abjicit*. *J* being pronounced as *y*, the transition to the shorter form was easy. Thus we have *reice capellas* in Virgil, and *reicio* is always a diphthong in Plautus. In *eici*, *deici*, *proici*, the first syllable is always long (Lachmann on Lucretius, iii. 863).

18. *Læstrygonas*. Odyssey, x. 77—132. They were a race of giants who ate men. *Cyclopas*. Od. ix. 105, et seq.

19. *Scyllam*. Od. xii. 85, et seq. *Concurrentia saxa*. These are the Πλαγκταί of Od. xii. 61, which were situated outside Scylla and Charybdis—the Straits of Messina. The Cyanean rocks were, properly speaking, in the Black Sea; but the confusion between the two was very general.

20. *Cyaneas* is the old reading, agreeing with *rupes* understood. Later editions have *Cyaneis* = "at the Cyanean rocks." *Utres* refers to the wind-bag of Æolus. Od. x. 1—27. Æolus gave to Ulysses a bag containing all the winds: but his fellow-sailors cut it open while he was asleep.

21, 22. *Circes*, *Elpenora*. Od. x. 241, et seq. Elpenor was one of the companions of Ulysses. The touch of Circe's wand changed men into pigs. Ulysses, by the instruction of Hermes, was enabled to withstand the charm. Ulysses related his adventures to Alcinous, king of the Phæacians, on the shores of whose island he was cast after the loss of his companions. The narrative of Æneas in the Æneid is copied, in form, from that of Ulysses. The Phæacia of Homer was supposed to be Corcyra.

23. *Tam vacui capitis*, "so empty"—*i.e.* so ready to believe what he says. *Caput* is often added to an adjective to make up one notion; *capitis pudici*, "of modesty;" *capitis perjuri*, "of perjury."

25. *Urnâ* implies that the goblet was large. Cf. vi. 426.

27. *Junco* is the reading of the best editions. Juncus was consul suffectus in 127 A.D.

28. *Super*. "Higher up the river." *Cunctis* = all, taken together;

omnia = all, one by one. *Cothurnis, syrmata* (literally, "socks" and "trains"), are put for tragedies.

32. "What a sample of horrid barbarity our age has produced!"

33. *Vetus atque antiqua.* See on xiii. 148.

35. *Ardet*, "rages," applies to *odium* rather than to *vulnus*, but the latter is still inflamed. *Ombos* is the reading of the MSS. *Coptos* is a correction. Ombi (Ombou) and Tentyra (Denderah) are nearly one hundred miles apart, which makes *finitimos* and *vicenorum* difficult. The Tentyrites killed the crocodile, the Ombites worshipped it.

39. *Alterius populi, i.e.* of the Ombites.

41. *Lætum hilaremque diem.* "A glad and joyful day."

42. *Ad templa et compita* is probably more applicable to a festival at Rome than in *horrida Ægyptus.*

45. *Ægyptus* is opposed to *Canopus*, which is in Egypt. This is awkward, but excusable. Higher Egypt, in which Ombi is situated, may be opposed to a city situated on one of the mouths of the Nile. For *Canopus* see vi. 82, et seq.

47. *Madidis, i.e.* with wine.

48. *Inde* with the Ombites, *hinc* with the Tentyrites. *Qualiacumque*, "such as they were:" a verb is omitted.

51. *Sonare* is transitive. *Animis ardentibus*, "with souls aflame." *Jurgia—rixæ.* Tacitus, Hist. i. 64, has—*Jurgia primum: mox rixa*, &c.

54. "The naked hand makes cruel work."

55. *Certamine.* "In the contending crowd." So Lucret. ii. ab init.:—

> "Suave etiam belli certamina magna tueri
> Per campos instructa, tuâ sine parte pericli."

57. *Dimidios*, "dilapidated." So viii. 4—*Curios dimidios. Alias*, "altered." Virgil repeats the word *alios* to express change—*Nunc alios, alios dum ventus agebat*, Georg. i. 420.

58. Literally speaking, it is the cheeks which gape. Trans., "bones starting through the cloven cheeks."

61. *Millia* is acc. Cf. Horace—*Quo mihi fortunam si non conceditur uti. Sane* is ironical, as in i. 42.

65. *Tela* are weapons of offence. The prowess of Turnus is described in Æn. xii. 896. As to the stone:—

> "Vix illud lecti bis sex cervice subirent
> Qualia nunc hominum producit corpora tellus."

For Ajax, see Il. vii. 268. The size of the stone is not given; it is *μέλας τρηχύς μέγας.* The stone with which Diomedes struck Æneas was one which two men of Homer's day could not have lifted (Il. v. 304).

67. *Quem*, "such as;" hence the subjunctive. The degeneration of mankind is an old fallacy. The great things of the past are remembered and magnified, and the little things are forgotten. The past, therefore, is thought to be in everything as great as its greatest men. The parental respect so strongly enforced in old times would also lead to the same result.

72. *Deverticulo.* Ruperti quotes Liv. iv. 17—"Ut ab rerum ordine

declinarem, varietatibusque distinguendo opere et legentibus velut deverticula amœna et requiem animo meo quærerem." *Devert* are literally "roadside inns."

75. The best editions read—

"Terga fugæ celeri præstant, instantibus Ombis."

There is much satire in representing the Ombites, who worshipped the crocodile, as cannibals.

77. *Hinc*, "on this side," *i.e.* a Tentyrite.

80. *Totum* goes with *edit*, "ate up" entirely.

81. *Decoxit*. "Boiled in a hot caldron or roasted on spits."

84. *Violaverit*, i.e. *victrix turba*. Some editions put *elemento — reor* in brackets. If genuine it is quite unnecessary, and weak. *Te* apostrophises Volusius. Why he should rejoice that fire was not contaminated we do not know.

88. *Sustinuit*. "Brought his mind to," ἔτλη.

90. *Prima*, "the first only." *Gula*, abstract for concrete. So xiv. 10—*Canâ monstrante gulâ*. "Why, even he who came up last, when the body had been entirely consumed, drags his finger through the earth to get a taste of the blood."

93. The Vascons dwelt in what is now Navarre. Their capital, Calagurris, was besieged by Afranius, the legate of Pompeius, after the death of Sertorius, B.C. 72. Rather than surrender, they ate their own wives and children.

96. "Such food as this of which we now are speaking ought to move our pity, as it does in the case of the Vascons, who only ate it under the most desperate circumstances."

104. *Viribus* is the old reading. *Ventribus* is now generally read, but it has no MS. authority.

105. "Were able to pardon." The indicative denotes that they did pardon them.

107. *Zenonis*. Zeno, the Cyprian. See Sat. xiii. 121.

110. "Now all the world has the Athens of Greece and Rome," *i.e.* the learning and philosophy which Greece originated and Rome disseminated. For *Gallia facunda* see Sat. i. 44 and vii. 148.

112. *Thule* is the largest of the Shetland Isles; but the word is used vaguely for any place to the extreme north-west of Europe.

113. *Tamen*. Though illiterate and unphilosophical, this was a noble tribe.

114. The famous siege of Saguntus (Ζάκυνθος) was the cause of the second Punic war (Livy xxi. 5—15). Hannibal took it after eight years' siege, and destroyed it. This is the meaning of *major clade*, for Calagurris was not taken. *Tale quid*. "Such eating of human flesh."

115. *Mœotis ara* refers to the altar of Artemis, on the shores of the Mæotic lake, in the Tauric Chersonese, or Crimea, on which any strangers who happened to arrive were sacrificed. There are tragedies by Euripides and Goethe on this subject.

117. *Ut jam*. "Supposing only." *Jam* = ὁή (Macleane).

119. *Modo* = ποτέ (Macleane). I think it means "just now;" referring to the late occurrence.

123. "Could they, if the land of Memphis (*i.e.* Egypt) were dried up,

do anything worse to spite the Nile, because he would not rise? These barbarous Egyptians do not attempt to propitiate their god, but fall into a rage, and try to vex and rouse him." Drought would cause famine. Ovid, A. A. i. 647, has a story of human sacrifice being offered to propitiate the Nile.

124. The *Cimbri*, in conjunction with the Teutones, invaded Italy, and were defeated by Marius in 102, 103 B.C. *Britones* (if the reading be correct, some editions have *Bistones*) are probably a German tribe. Juvenal uses Britanni for "Britons." *Sauromatæ*. See Sat. ii. ab init. The *Agathyrsi* are mentioned by Herod. iv. 100, 104. Virgil, Æn. iv. 146, speaks of the *picti Agathyrsi*.

127. Virg. Æn. iv. 287, ff:—

> "Qua Pellæi gens fortunata Canopi
> Accolit effuso stagnantem flumine ripam
> Et circum pictis vehitur sua rura phaselis;"

with which join Strabo, xvii. p. 801 A:—*πᾶσα γὰρ ἡμέρα καὶ νὺξ πληθύει τῶν ἐν τοῖς πλοιαρίοις καταυλουμένων καὶ καταρχουμένων ἀναίδην μετὰ τῆς ἐσχάτης ἀκολασίας καὶ ἀνδρῶν καὶ γυναικῶν.*

133. "Tears of sympathy are an evidence of the gentle feelings with which nature has endowed the human heart."

134. *Causam dicentis* is the reading of the best MSS. and editions. Others have *casum lugentis*.

136. *Circumscriptorem*. "His fraudulent guardian." *Spoliator pupilli prostantis*, i. 46, 47. *Circumscribere*, "to cheat," xiv. 237.

136. "Whose girlish looks make his tear-stained face an enigma," *i.e.* make it hard to say whether we have a boy or girl before us.

140. Infants dying before they had cut their teeth were not burned. *Face arcana* refers to the torches carried by night in the festival of Ceres. Only those who were initiated could carry a torch; but we do not know that initiation was a great criterion of morality, though Juvenal seems to have thought so. Lobeck (Aglaophamus) is the great authority on everything connected with the mysteries.

143. *Ideo*. "With that object in view." "It is for the exercise of sympathy that we have drawn," &c. *Venerabile*, "reverential" (Macleane) This active sense agrees very well with what follows, but has not sufficient authority. *Venerabile* in xiii. 58 is passive.

145. Virgil places in the abode of the blessed those

> "Inventas qui vitam excoluere per artes.'

147. The difference between man as erect, and brutes as looking on the earth, is a common-place in Latin literature. Cic. N. D. ii. 56—"Figuram quoque corporis habilem et aptam ingenio dedit; nam cum ceteras animantes Deus adjecisset ad pastum, solum hominem evexit et ad cæli quasi cognitionem domicilii unde descenderat, excitavit." The same sentiment will be found in Ovid, M. i. 84; Sallust, B. C. i.

148. *Communis*. "Who made man as well as brutes, inanimate no less than animate nature."

150—158 bears a very close resemblance to Cic. Pro. Sextio xlii. 91. After saying that men lived originally without any law, dispersed through the wilds, and possessing as much as they could lay their

hands on, the orator continues: "Qui igitur primi virtute et consilio præstanti exstiterunt, ii perspecto genere humanæ docilitatis atque ingenii dissipatos unum in locum congregarunt eosque ex efferitate illâ ad justitiam atque ad mansuetudinem transduxerunt. Tum res communem utilitatem continentes quas publicas appellamus, tum conventicula hominum, quæ postea civitates nominatæ sunt, tum domicilia conjuncta quas urbes dicimas, invento et divino jure et humano mœnibus sæpserunt."

150. *Affectus* is "regard." So vi. 214—*Hæc dabit affectus.*

155. *Collata fiducia.* "The confidence which union inspires."

159. "But the intention of nature in giving us the capability of sympathetic feelings has been frustrated, and the brutes have more fellow-feeling than we."

167. *Coquere,* "to forge." *Lassi* implies that it was as much as they could do to supply men with implements of agriculture.

169—171. *Sufficit,* in the indicative, refers to the fact; *crediderint,* in the subjunctive, denotes the character of the people.

172. *Si nunc videret.* "Were now alive to see." *Monstra* as *monstrum* in 121.

173. *Pythagoras.* Of this philosopher we know that Mnesarchus was his father, and Samos his home and birthplace; but the time of his birth and death and emigration to Italy is very doubtful. He was the organiser of a sort of society, which was joined by many of the inhabitants of the cities of Magna Græcia. There were higher and lower grades of membership in this society. Those who had reached the highest grade, according to later accounts, had their goods in common, abstained entirely from bloody sacrifices and flesh meat, and from beans.

SATIRE XVI.

Introduction.—"Ista a plerisque exploditur nec dicitur esse Juvenalis" (Schol.). But we have better external authority for this satire than for any of the others. Line 2 is quoted by Priscian (fifth century A.D.), and lines 6 and 42 by Servius, the commentator on Virgil (fourth century A.D.). Modern editors are inclined to consider the satire genuine, but a fragment. It is certainly an unfinished composition, whether a fragment or not. There is a want of connection in lines 2—18; the plan laid down in the beginning is not carried out; and there is no conclusion. We have no evidence of the exact date of the satire. It must have been written after the reign of Tiberius, who established the prætorian guard near the city, and before the reign of Constantine, in which not only the *castrense peculium,* but also the *quasi-castrense* —money earned in public service of any kind—was exempted from the *patria potestas.*

Argument.—Who can enumerate the gains of the lucky soldier, O Gallus? If I can join a fortunate regiment, may I enter it with prosperous omens! Good luck is all.

Let us look first at the advantages which all soldiers enjoy A

civilian dare not touch them; nay, if soundly beaten by a man of war, he dare not complain. Would he have revenge, his case is carried before a military tribunal, where boots and legs are mighty. True, the tribunal is just, but the regiment takes care that a favourable sentence costs the civilian dearly. 'Tis better to put up with the first loss. Besides, no one would venture into the camp to give evidence in your favour. It is easier to bring a false witness against a civilian than a true one against a soldier.

Then there are other advantages of a more special kind. If a civilian has a lawsuit against a fraudulent neighbour or friend, he must wait till his time comes in the long list of cases. And even when the time is come, there are delays without end. The law-court is the civilian's dilatory battle-field. But the soldier can choose his own time for going to law; his substance is not wasted by delay.

Again: if a soldier has a father living, the latter has no power over his son's earnings. Therefore you may see an old man playing the legacy-hunter to his martial son, who has won a fair reward for his bravery and toil.

1—6. The army is a splendid profession if you are lucky, but luck you must have. The satire contrasts the life of the fortunate soldier and civilian. *Subeantur* and *excipiet* are bad readings; *subeuntur* and *excipiat* have the most authority. The meaning is, "If a good regiment is being joined (*i.e.* if recruits are wanted for a good regiment), may I enter the gate under a favourable star!" *Nam* is the reading of the MSS. Priscian, who quotes the line (viii. 6, 31), gives *quod*. Neither particle is much in place. *Pavidum* is an *epitheton constans*, all recruits being *pavidi*, or "nervous." *Genitrix*, i.e. *commendet*. Juno is meant. Virg., Æn. i., says of Carthage—

> "Quam Juno fertur terris magis omnibus unam
> Posthabitâ coluisse Samo."

7. *Communia*. "Common to all." The opposition is between these common advantages of military life, and those which the soldier enjoys when engaged in a lawsuit, line 35, et seq.; and with a father living, line 51, et seq.

8. *Te*. "If you are a soldier." *Togatus*, "a civilian." The *toga* was the garb of peace, the *sagum* of war.

9. *Immo*, &c. "Nay, more; if soundly beaten, he will pretend that he is not."

10. The first step in commencing an action at law was to take the case to the prætor, who decided whether there was sufficient ground for an action. In an action of assault the personal injuries received would naturally be the strongest evidence in favour of the applicant. This application to the prætor was not permitted in criminal actions till a certain period in the empire, the date of which is, however, uncertain.

11. "The black lump of the swollen bruise." This is the usual way of translating the passage. The Scholiast appears to take *offam* as = "poultice," which is the meaning of the word in vi. 472.

12. "The remains of an eye, of which the doctor gives no hope."

13. *Judex datur*, *i.e.* by the prætor, who might appoint a *judex*

privatus to hear a case. "He who would have redress for these injuries has assigned to him for judge a Bardaic shoe, and mighty legs at huge benches." The "Bardaic shoe" is mentioned by Martial, iv. 4. The Bardæi were an Illyrian tribe.

15. No historical account of this *mos Camilli* has come down to us. According to Livy, Camillus was the first Roman general who kept his soldiers under arms all the year round. Any rules, therefore, made with a view to confine the soldier to the camp might be ascribed to him.

17 *et seq.* This is not ironical, but said in earnest. "Though my cause is tried before a military tribunal, I shall not fail of justice. But," he continues, addressing himself, "you will have little reason to congratulate yourself on your success." *Igitur* "serves to keep the sentence together" (Macleane); but very badly.

21. *Curabilis.* This word only occurs here. It has been translated "an object of anxiety," or "that needs curing." The first is right. Macleane reads *curabilis ut sit, Vindicta gravior quam injuria*, taking *vindicta* as nom. (the final *a* lengthened before *gr*), and *gravior curabilis* = gravius *curabilis*. There is little to recommend this. The best MS. has *et*, and is followed by the latest German editors.

23. *Vagelli.* All that we know of Vagellius is to be gathered from the connection in which his name occurs here, and in xiii. 119. It would appear that he was some reckless, obstinate fellow, utterly careless of himself, and of what befell him. Another reading for *mulmo* is *Mutinensi.*

24. "You may have lost some teeth, have your cheek cut, and one eye in desperate case, but you have still two sound legs left, and it would be the height of folly to bring upon them the heavy soldiers' boots. Let well alone, therefore." For *clavus* see iii. 248

25, 26. *Procul absit ab urbe* is ironical, the *agger* being part of the wall of Servius Tullius. *Quis tam Pylades* means, of course, "who is so firm a friend?" with an allusion to the famous friendship of Orestes and Pylades.

27. *Protinus*, "without more ado."

30. The ancient Romans wore their hair and beards long. In Juvenal's time the beard was shaved in early youth.

33. *Paganum*, "a villager," *i.e.* a civilian, as *togatus* above.

34. *Pudorem*, "good name." So viii. 83:—

"Summum crede nefas animam præferre pudori."

35. *Sacramentum* was the technical term for the soldier's oath taken on joining. It is here put for military service in general. *Ruris aviti*, "of my hereditary estate." Cf. xiv. 155—*Exigui ruris paucissima farra secantem.*

38. *Sacrum saxum.* The landmark was usually a rough statue, or stone regarded as a statue, of the god Terminus. *Medio de limite*, "from the boundary which separates our estates." There was an old Roman law, *Qui terminum exarasit ipsus et boves sacrei sunto.*

39. Dionysius of Halicarnassus, ii. 9:—*θεούς τε γὰρ ἡγοῦνται τοὺς τέρμονας, καὶ θύουσιν αὐτοῖς ἔτι τῶν μὲν ἐμψύχων οὐδέν. οὐ γὰρ ὅσιον αἱμάττειν τοὺς λίθους· πελάνους δὲ δήμητρος καὶ ἄλλας τινας*

καρπῶν ἀπαρχάς. These offerings were made at the Terminalia. In the days of Ovid and Horace live animals were offered—lambs and pigs (Fasti, ii. 640—684; Ep. ii. 51). In the present instance we have an old-fashioned worshipper.

40. *Pergit* implies an intention already put in act, at least in part. Thus Lucretius (Bk. v. ab init.).

"Religionum animum nodis exsolvere pergo;"

i.e. "I am doing it, and intend to go on doing it."

42. "I must wait for the year of the whole people in order to begin my suit." This is the translation, and the meaning is evidently, "I shall have to wait a long time till my suit comes round in its turn." But we cannot give any exact explanation of *annus totius populi*.

43. *Tunc*, "when my turn has come."

46. We do not know who Cædicius and Fuscus were; the names occur again, xiii. 197, and xii. 45; but these may not be the same persons. Perhaps they are intended to be the advocates of the opposite parties; and, therefore, the one is said to be nervous when the other is preparing to speak.

47. "And thus we fight in the slow lists of the law." *Pugnamus* is emphatic, "our warfare is carried on in the slow lists," &c.

49. *Agendi*, "of going to law." *Sufflamine* is, literally, a "drag" put on to check a wheel. Cf. viii. 148.

51—60. According to Roman law, all the property amassed by a son during his father's lifetime belonged to the latter (was in his *potestas*), and could be disposed of by him only. The early emperors, with a view to making military service popular, allowed an exception from this law in the case of the earnings of soldiers. The *castrense peculium* were the private property of the soldier, and at his disposal.

54. *Coranum*. The name occurs in Hor. Sat. II. v. 57—64. He is there a rich old man, who deceives the *captator*, who is hunting for his property. To call the young soldier Coranus is to intimate that the old man's trouble will be in vain.

56. All the MSS. read *labor*, which is nonsense. *Favor*, the general reading adopted, is Ruperti's suggestion.

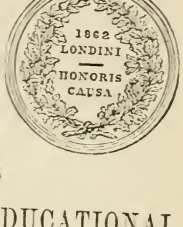
58. "Even the general has an interest in rewarding the brave." That the satire breaks off abruptly is plain, from the absurd weakness of the last line.

THE END.

PRINTED BY VIRTUE AND CO., CITY ROAD, LONDON.

PRIZE MEDAL, INTERNATIONAL EXHIBITION, 1862,
was awarded to the Publishers of
"Weale's Series."

7, *Stationers' Hall Court,*
Ludgate Hill, E.C.
February, 1873.



NEW LIST

OF

WEALE'S

RUDIMENTARY, SCIENTIFIC, EDUCATIONAL, AND CLASSICAL SERIES,

OF WORKS SUITABLE FOR

Engineers, Architects, Builders, Artisans, and Students generally, as well as to those interested in Workmen's Libraries, Free Libraries, Literary and Scientific Institutions, Colleges, Schools, Science Classes, &c., &c.

*** THE ENTIRE SERIES IS FREELY ILLUSTRATED WHERE REQUISITE.

The Volumes contained in this List are bound in limp cloth, except where otherwise stated.)

AGRICULTURE.

6. CLAY LANDS AND LOAMY SOILS, by J. Donaldson. 1*s.*
0. SOILS, MANURES, AND CROPS, by R. Scott Burn. 2*s.*
1. FARMING, AND FARMING ECONOMY, Historical and Practical, by R. Scott Burn. 3*s.*
2. CATTLE, SHEEP, AND HORSES, by R. Scott Burn. 2*s.* 6*d.*
5. MANAGEMENT OF THE DAIRY—PIGS—POULTRY, by R. Scott Burn. With Notes on the Diseases of Stock. 2*s.*
3. UTILISATION OF TOWN SEWAGE—IRRIGATION—RECLAMATION OF WASTE LAND, by R. Scott Burn. 2*s.* 6*d.*
Nos. 140, 141, 142, 145, *and* 146 *bound in* 2 *vols., cloth boards,* 14*s*
. CULTURE OF FRUIT TREES, by De Breuil. 187 Woodcuts. 3*s.* 6*d.*

ARCHITECTURE AND BUILDING.

16. ARCHITECTURE, Orders of, by W. H. Leeds. 1*s.* 6*d.* } In 1 vol., 2*s.* 6*d.*
17. ——————— Styles of, by T. Talbot Bury. 1*s.* 6*d.* }
18. ——————— Principles of Design, by E. L. Garbett. 2*s.*
Nos. 16, 17, *and* 18 *in* 1 *vol. cloth boards*, 5*s.* 6*d.*

22. BUILDING, the Art of, by E. Dobson. 1*s.* 6*d.*

23. BRICK AND TILE MAKING, by E. Dobson. 3*s.*

25. MASONRY AND STONE-CUTTING, by E. Dobson. 2*s.* 6*d.*

30. DRAINAGE AND SEWAGE OF TOWNS AND BUILDINGS, by G. D. Dempsey. 2*s.*
With No. 29 (*See page* 4), *Drainage of Districts and Lands*, 2*s.*

35. BLASTING & QUARRYING OF STONE, by Burgoyne. 1*s.* 6*d.*

36. DICTIONARY OF TECHNICAL TERMS used by Architects, Builders, Engineers, Surveyors, &c. New Edition, revised and enlarged by Robert Hunt, F.G.S. [*Nearly ready.*

42. COTTAGE BUILDING, by C. B. Allen. Revised and Enlarged Edition. [*In the press.*

44. FOUNDATIONS & CONCRETE WORKS, by Dobson. 1*s.* 6*d.*

45. LIMES, CEMENTS, MORTARS, &c., by Burnell. 1*s.* 6*d.*

57. WARMING AND VENTILATION, by C. Tomlinson, F.R.S. 3*s*

83**. DOOR LOCKS AND IRON SAFES, by Tomlinson. 2*s.* 6*d.*

111. ARCHES, PIERS, AND BUTTRESSES, by W. Bland. 1*s.* 6*d.*

116. ACOUSTICS OF PUBLIC BUILDINGS, by T. R. Smith. 1*s.* 6*d.*

123. CARPENTRY AND JOINERY, founded on Robison and Tredgold. Revised and Enlarged Edition by E. W. Tarn, M.A., Architect. [*In the press.*

123*. ILLUSTRATIVE PLATES to the preceding. [*Preparing.*

124. ROOFS FOR PUBLIC AND PRIVATE BUILDINGS, founded on Robison, Price, and Tredgold. 1*s.* 6*d.*

124*. PLATES OF RECENT IRON ROOFS. 4to. [*Reprinting.*

127. ARCHITECTURAL MODELLING IN PAPER, Practical Instructions, by T. A. Richardson, Architect. 1*s.* 6*d.*

128. VITRUVIUS'S ARCHITECTURE, by J. Gwilt, Plates. 5*s.*

130. GRECIAN ARCHITECTURE, Principles of Beauty in, by the Earl of Aberdeen. 1*s.*
Nos. 128 *and* 130 *in* 1 *vol. cloth boards*, 7*s.*

132. ERECTION OF DWELLING-HOUSES, with Specifications, Quantities of Materials, &c., by S. H. Brooks, 27 Plates. 2*s.* 6*d.*

156. QUANTITIES AND MEASUREMENTS, by Beaton. 1*s.* 6*d.*

175. BUILDERS' AND CONTRACTORS' PRICE-BOOK, by G. R. Burnell. 3*s.* 6*d.* [*Now ready.*

ARITHMETIC AND MATHEMATICS.

32. MATHEMATICAL INSTRUMENTS, THEIR CONSTRUCTION, USE, &c., by J. F. Heather. Original Edition in 1 vol. 1*s.* 6*d.*

*** *In ordering the above, be careful to say "Original Edition," to distinguish it from the Enlarged Edition in* 3 *vols., advertised on page* 4 *as now ready.*

60. LAND AND ENGINEERING SURVEYING, by T. Baker. 2*s.*

61*. READY RECKONER for the Admeasurement and Valuation of Land, by A. Arman. 1*s.* 6*d.*

76. GEOMETRY, DESCRIPTIVE, with a Theory of Shadows and Perspective, and a Description of the Principles and Practice of Isometrical Projection, by J. F. Heather. 2*s.*

83. COMMERCIAL BOOK-KEEPING, by James Haddon. 1*s.*

84. ARITHMETIC, with numerous Examples, by J. R. Young. 1*s.* 6*d.*

84*. KEY TO THE ABOVE, by J. R. Young. 1*s.* 6*d.*

85. EQUATIONAL ARITHMETIC: including Tables for the Calculation of Simple Interest, with Logarithms for Compound Interest, and Annuities, by W. Hipsley. 1*s.*

85*. SUPPLEMENT TO THE ABOVE, 1*s.*
85 and 85 in* 1 *vol.*, 2*s.*

86. ALGEBRA, by J. Haddon. 2*s.*

86*. KEY AND COMPANION to the above, by J. R. Young. 1*s.* 6*d.*

88. THE ELEMENTS OF EUCLID, with Additional Propositions, and Essay on Logic, by H. Law. 2*s.*

90. ANALYTICAL GEOMETRY AND CONIC SECTIONS, by J. Hann. Entirely New Edition, improved and re-written by J. R. Young. 2*s.*

91. PLANE TRIGONOMETRY, by J. Hann. 1*s.*

92. SPHERICAL TRIGONOMETRY, by J. Hann. 1*s.*
Nos. 91 *and* 92 *in* 1 *vol.*, 2*s.*

93. MENSURATION, by T. Baker. 1*s.* 6*d.*

94. MATHEMATICAL TABLES, LOGARITHMS, with Tables of Natural Sines, Cosines, and Tangents, by H. Law, C.E. 2*s.* 6*d.*

101. DIFFERENTIAL CALCULUS, by W. S. B. Woolhouse. 1*s.*

101*. WEIGHTS, MEASURES, AND MONEYS OF ALL NATIONS; with the Principles which determine the Rate of Exchange, by W. S. B. Woolhouse. 1*s.* 6*d.*

102. INTEGRAL CALCULUS, RUDIMENTS, by H. Cox, B.A. 1*s.*

103. INTEGRAL CALCULUS, Examples on, by J. Hann. 1*s.*

104. DIFFERENTIAL CALCULUS, Examples, by J. Haddon. 1*s.*

105. ALGEBRA, GEOMETRY, and TRIGONOMETRY, in Easy Mnemonical Lessons, by the Rev. T. P. Kirkman. 1*s.* 6*d.*

117. SUBTERRANEOUS SURVEYING, AND THE MAGNETIC VARIATION OF THE NEEDLE, by T. Fenwick, with Additions by T. Baker. 2*s.* 6*d.*

131. READY-RECKONER FOR MILLERS, FARMERS, AND MERCHANTS, showing the Value of any Quantity of Corn, with the Approximate Values of Mill-stones & Mill Work. 1*s.*

136. RUDIMENTARY ARITHMETIC, by J. Haddon, edited by A. Arman. 1*s.* 6*d.*

137. KEY TO THE ABOVE, by A. Arman. 1*s.* 6*d.*

147. STEPPING STONE TO ARITHMETIC, by A. Arman. 1*s.*

148. KEY TO THE ABOVE, by A. Arman. 1*s.*

158. THE SLIDE RULE, AND HOW TO USE IT. With Slide Rule in a pocket of cover. 3*s.*

168. DRAWING AND MEASURING INSTRUMENTS. Including—Instruments employed in Geometrical and Mechanical Drawing, the Construction, Copying, and Measurement of Maps, Plans, &c., by J. F. Heather, M.A. 1*s.* 6*d.*

169. OPTICAL INSTRUMENTS, more especially Telescopes, Microscopes, and Apparatus for producing copies of Maps and Plans by Photography, by J. F. Heather, M.A. 1*s.* 6*d.*

170. SURVEYING AND ASTRONOMICAL INSTRUMENTS. Including—Instruments Used for Determining the Geometrical Features of a portion of Ground, and in Astronomical Observations, by J. F. Heather, M.A. 1*s.* 6*d.*

*** *The above three volumes form an enlargement of the Author's original work, "Mathematical Instruments," the Tenth Edition of which* (*No.* 32) *is still on sale, price* 1*s.* 6*d.*

178. PRACTICAL PLANE GEOMETRY: Giving the Simplest Modes of Constructing Figures contained in one Plane, by J. F. Heather, M.A. 2*s.*

179. PROJECTION, Orthographic, Topographic, and Perspective: giving the various modes of Delineating Solid Forms by Constructions on a Single Plane Surface, by J. F. Heather, M.A. [*In preparation.*

*** *The above two volumes, with the Author's work already in the Series, "Descriptive Geometry" (see page* 3), *will form a complete Elementary Course of Mathematical Drawing.*

CIVIL ENGINEERING.

13. CIVIL ENGINEERING, by H. Law and G. R. Burnell. Fifth Edition, with Additions. 5*s.*

29. DRAINAGE OF DISTRICTS AND LANDS, by G. D. Dempsey. 1*s.* 6*d.*
With No. 30 (*See page* 2), *Drainage and Sewage of Towns*, 3*s.*

31. WELL-SINKING, BORING, AND PUMP WORK, by J. G. Swindell, revised by G. R. Burnell. 1*s.*
43. TUBULAR AND IRON GIRDER BRIDGES, including the Britannia and Conway Bridges, by G. D. Dempsey. 1*s.* 6*d.*
46. ROAD-MAKING AND MAINTENANCE OF MACADAMISED ROADS, by Field-Marshal Sir J. F. Burgoyne. 1*s.* 6*d*
62. RAILWAY CONSTRUCTION, by Sir M. Stephenson. With Additions by E. Nugent, C.E. 2*s.* 6*d.*
62*. RAILWAY CAPITAL AND DIVIDENDS, with Statistics of Working, by E. D. Chattaway. 1*s.*

No. 62 *and* 62* *in* 1 *vol.*, 3*s.* 6*d.*

80*. EMBANKING LANDS FROM THE SEA, by J. Wiggins. 2*s.*
82**. GAS WORKS, and the PRACTICE of MANUFACTURING and DISTRIBUTING COAL GAS, by S. Hughes. 3*s.*
82***. WATER-WORKS FOR THE SUPPLY OF CITIES AND TOWNS, by S. Hughes, C.E. New and Revised Edition. 4*s.*

[*Now ready.*

118. CIVIL ENGINEERING OF NORTH AMERICA, by D. Stevenson. 3*s.*
120. HYDRAULIC ENGINEERING, by G. R. Burnell. 3*s.*
121. RIVERS AND TORRENTS, with the Method of Regulating their Course and Channels, Navigable Canals, &c., from the Italian of Paul Frisi. 2*s.* 6*d.*

EMIGRATION.

154. GENERAL HINTS TO EMIGRANTS. 2*s.*
157. EMIGRANT'S GUIDE TO NATAL, by R. J. Mann, M.D. 2*s.*
159. EMIGRANT'S GUIDE TO NEW SOUTH WALES, WESTERN AUSTRALIA, SOUTH AUSTRALIA, VICTORIA, AND QUEENSLAND, by James Baird, B.A. 2*s.* 6*d.*
160. EMIGRANT'S GUIDE TO TASMANIA AND NEW ZEALAND, by James Baird, B.A. 2*s.*

FINE ARTS.

20. PERSPECTIVE, by George Pyne. 2*s.*
27. PAINTING; or, A GRAMMAR OF COLOURING, by G. Field. 2*s.*
40. GLASS STAINING, by Dr. M. A. Gessert, with an Appendix on the Art of Enamel Painting, &c. 1*s.*
41. PAINTING ON GLASS, from the German of Fromberg. 1*s.*
69. MUSIC, Treatise on, by C. C. Spencer. 2*s.*
71. THE ART OF PLAYING THE PIANOFORTE, by C. C. Spencer. 1*s.*

LEGAL TREATISES.

50. LAW OF CONTRACTS FOR WORKS AND SERVICES, by David Gibbons. 1*s.* 6*d.*
107. THE COUNTY COURT GUIDE, by a Barrister. 1*s.* 6*d.*
108. METROPOLIS LOCAL MANAGEMENT ACTS. 1*s.* 6*d.*
108*. METROPOLIS LOCAL MANAGEMENT AMENDMENT ACT, 1862; with Notes and Index. 1*s.*
Nos. 108 *and* 108* *in* 1 *vol.*, 2*s.* 6*d.*
110. RECENT LEGISLATIVE ACTS applying to Contractors, Merchants, and Tradesmen. 1*s.*
151. THE LAW OF FRIENDLY, PROVIDENT, BUILDING, AND LOAN SOCIETIES, by N. White. 1*s.*
163. THE LAW OF PATENTS FOR INVENTIONS, by F. W. Campin, Barrister. 2*s.*

MECHANICS & MECHANICAL ENGINEERING.

6. MECHANICS, by Charles Tomlinson. 1*s.* 6*d.*
12. PNEUMATICS, by Charles Tomlinson. New Edition. 1*s.* 6*d.*
33. CRANES AND MACHINERY FOR RAISING HEAVY BODIES, the Art of Constructing, by J. Glynn. 1*s.*
34. STEAM ENGINE, by Dr. Lardner. 1*s.*
59. STEAM BOILERS, their Construction and Management, by R. Armstrong. With Additions by R. Mallet. 1*s.* 6*d.*
63. AGRICULTURAL ENGINEERING, BUILDINGS, MOTIVE POWERS, FIELD MACHINES, MACHINERY AND IMPLEMENTS, by G. H. Andrews, C.E. 3*s.*
67. CLOCKS, WATCHES, AND BELLS, by E. B. Denison. New Edition, with Appendix. 3*s.* 6*d.*
Appendix (to the 4th and 5th Editions) separately, 1*s.*
77*. ECONOMY OF FUEL, by T. S. Prideaux. 1*s.* 6*d.*
78. STEAM AND LOCOMOTION, by Sewell. [*Reprinting.*
78*. THE LOCOMOTIVE ENGINE, by G. D. Dempsey. 1*s.* 6*d.*
79*. ILLUSTRATIONS TO ABOVE. 4to. 4*s.* 6*d.* [*Reprinting.*
80. MARINE ENGINES, AND STEAM VESSELS, AND THE SCREW, by Robert Murray, C.E., Engineer Surveyor to the Board of Trade. With a Glossary of Technical Terms, and their equivalents in French, German, and Spanish. 3*s.*
82. WATER POWER, as applied to Mills, &c., by J. Glynn. 2*s.*
97. STATICS AND DYNAMICS, by T. Baker. New Edition. 1*s.* 6*d.*
98. MECHANISM AND MACHINE TOOLS, by T. Baker; and TOOLS AND MACHINERY, by J. Nasmyth. 2*s.* 6*d.*
113*. MEMOIR ON SWORDS, by Marey, translated by Maxwell. 1*s.*

114. MACHINERY, Construction and Working, by C. D. Abel. 1*s.* 6*d.*
115. PLATES TO THE ABOVE. 4to. 7*s.* 6*d.*
125. COMBUSTION OF COAL, AND THE PREVENTION OF SMOKE, by C. Wye Williams, M.I.C.E. 3*s.*
139. STEAM ENGINE, Mathematical Theory of, by T. Baker. 1*s.*
162. THE BRASSFOUNDER'S MANUAL, by W. Graham. 2*s.* 6*d.*
164. MODERN WORKSHOP PRACTICE. By J. G. Winton. 3*s.*
165. IRON AND HEAT, Exhibiting the Principles concerned in the Construction of Iron Beams, Pillars, and Bridge Girders, and the Action of Heat in the Smelting Furnace, by James Armour, C.E. Woodcuts. 2*s.* 6*d.*
166 POWER IN MOTION: Horse Power, Motion, Toothed Wheel Gearing, Long and Short Driving Bands, Angular Forces, &c., by James Armour, C.E. With 73 Diagrams. 2*s.* 6*d.*
167. A TREATISE ON THE CONSTRUCTION OF IRON BRIDGES, GIRDERS, ROOFS, AND OTHER STRUCTURES, by F. Campin. Numerous Woodcuts. 2*s.*
171. THE WORKMAN'S MANUAL OF ENGINEERING DRAWING, by John Maxton, Instructor in Engineering Drawing, Royal School of Naval Architecture & Marine Engineering, South Kensington. Plates & Diagrams. 3*s.* 6*d.*
172. MINING TOOLS. For the Use of Mine Managers, Agents, Mining Students, &c., by William Morgans, Lecturer on Mining, Bristol School of Mines. 12mo. 2*s.* 6*d.*
172*. ATLAS OF PLATES to the above, containing 200 Illustrations. 4to. 4*s.* 6*d.*
176. TREATISE ON THE METALLURGY OF IRON; containing Outlines of the History of Iron Manufacture, Methods of Assay, and Analysis of Iron Ores, Processes of Manufacture of Iron and Steel, &c., by H. Bauerman, F.G.S., A.R.S.M. Second Edition, revised and enlarged. Woodcuts. 4*s.* 6*d.*
COAL AND COAL MINING, by W. W. Smyth. 3*s.* 6*d.* [*Ready.*

NAVIGATION AND SHIP-BUILDING.

51. NAVAL ARCHITECTURE, by J. Peake. 3*s.*
53*. SHIPS FOR OCEAN AND RIVER SERVICE, Construction of, by Captain H. A. Sommerfeldt. 1*s.*
53**. ATLAS OF 15 PLATES TO THE ABOVE, Drawn for Practice. 4to. 7*s.* 6*d.*
54. MASTING, MAST-MAKING, and RIGGING OF SHIPS, by R. Kipping. 1*s.* 6*d.*
54*. IRON SHIP-BUILDING, by J. Grantham. Fifth Edition, with Supplement. 4*s.*
54**. ATLAS OF 40 PLATES to illustrate the preceding. 4to. 38*s.*

55. NAVIGATION; the Sailor's Sea Book: How to Keep the Log and Work it off, Law of Storms, &c., by J. Greenwood. 2*s.*
83 *bis.* SHIPS AND BOATS, Form of, by W. Bland. 1*s.* 6*d.*
99. NAUTICAL ASTRONOMY AND NAVIGATION, by J. R. Young. 2*s.*
100*. NAVIGATION TABLES, for Use with the above. 1*s.* 6*d.*
106. SHIPS' ANCHORS for all SERVICES, by G. Cotsell. 1*s.* 6*d.*
149. SAILS AND SAIL-MAKING, by R. Kipping, N.A. 2*s.* 6*d.*
155. ENGINEER'S GUIDE TO THE ROYAL AND MERCANTILE NAVIES, by a Practical Engineer. Revised by D. F. McCarthy. 3*s.*

PHYSICAL AND CHEMICAL SCIENCE.

1. CHEMISTRY, by Prof. Fownes. With Appendix on Agricultural Chemistry. New Edition, with Index. 1*s.*
2. NATURAL PHILOSOPHY, by Charles Tomlinson. 1*s.* 6*d.*
3. GEOLOGY, by Major-Gen. Portlock. New Edition. 1*s.* 6*d.*
4. MINERALOGY, by A. Ramsay, Jun. 3*s.*
7. ELECTRICITY, by Sir W. S. Harris. 1*s.* 6*d.*
7*. GALVANISM, ANIMAL AND VOLTAIC ELECTRICITY, by Sir W. S. Harris. 1*s.* 6*d.*
8. MAGNETISM, by Sir W. S. Harris. New Edition, revised and enlarged by H. M. Noad, Ph.D., F.R.S. With 165 woodcuts. 3*s.* 6*d.*
11. HISTORY AND PROGRESS OF THE ELECTRIC TELEGRAPH, by Robert Sabine, C.E., F.S.A. 3*s.*
72. RECENT AND FOSSIL SHELLS (A Manual of the Mollusca), by S. P. Woodward. With Appendix by Ralph Tate, F.G.S. 6*s.* 6*d.*; in cloth boards, 7*s.* 6*d.* Appendix separately, 1*s.*
79**. PHOTOGRAPHY, the Stereoscope, &c., from the French of D. Van Monckhoven, by W. H. Thornthwaite. 1*s.* 6*d.*
96. ASTRONOMY, by the Rev. R. Main. New and Enlarged Edition, with an Appendix on "Spectrum Analysis." 1*s.* 6*d.*
133. METALLURGY OF COPPER, by Dr. R. H. Lamborn. 2*s.*
134. METALLURGY OF SILVER AND LEAD, by Lamborn. 2*s.*
135. ELECTRO-METALLURGY, by A. Watt. 2*s.*
138. HANDBOOK OF THE TELEGRAPH, by R. Bond. New and Enlarged Edition. [*Nearly ready.*
143. EXPERIMENTAL ESSAYS—On the Motion of Camphor and Modern Theory of Dew, by C. Tomlinson. 1*s.*
173. PHYSICAL GEOLOGY (partly based on Portlock's "Rudiments of Geology"), by Ralph Tate, A.L.S., &c. 2*s.*
174. HISTORICAL GEOLOGY (partly based on Portlock's "Rudiments of Geology"), by Ralph Tate, A.L.S., &c. 2*s.* 6*d.*

MISCELLANEOUS TREATISES.

12. DOMESTIC MEDICINE, by Dr. Ralph Gooding. 2*s.*
112*. THE MANAGEMENT OF HEALTH, by James Baird. 1*s.*
113. USE OF FIELD ARTILLERY ON SERVICE, by Taubert, translated by Lieut.-Col. H. H. Maxwell. 1*s.* 6*d.*
150. LOGIC, PURE AND APPLIED, by S. H. Emmens. 1*s.* 6*d.*
152. PRACTICAL HINTS FOR INVESTING MONEY, by Francis Playford, Sworn Broker. 1*s.*
153. LOCKE ON THE CONDUCT OF THE HUMAN UNDERSTANDING, Selections from, by S. H. Emmens. 2*s.*

NEW SERIES OF EDUCATIONAL WORKS.

1. ENGLAND, History of, by W. D. Hamilton. 5*s.*; cloth boards, 6*s.* (Also in 5 parts, price 1*s.* each.)
5. GREECE, History of, by W. D. Hamilton and E. Levien, M.A. 2*s.* 6*d.*; cloth boards, 3*s.* 6*d.*
7. ROME, History of, by E. Levien. 2*s.* 6*d.*; cloth boards, 3*s.* 6*d.*
9. CHRONOLOGY OF HISTORY, ART, LITERATURE, and Progress, from the Creation of the World to the Conclusion of the Franco-German War. The continuation by W. D. Hamilton, F.S.A. 3*s.* limp; 3*s.* 6*d.* boards.
11. ENGLISH GRAMMAR, by Hyde Clarke, D.C.L. 1*s.*
11*. HANDBOOK OF COMPARATIVE PHILOLOGY, by Hyde Clarke, D.C.L. 1*s.*
12. ENGLISH DICTIONARY, containing above 100,000 words, by Hyde Clarke, D.C.L. 3*s.* 6*d.*; cloth boards, 4*s.* 6*d.*
——————, with Grammar. Cloth bds. 5*s.* 6*d.*
14. GREEK GRAMMAR, by H. C. Hamilton. 1*s.*
15. ——— DICTIONARY, by Hamilton. Vol. 1. Gr.—Eng. 2*s.*
17. ——————— Vol. 2. English—Greek. 2*s.*
——— Complete in 1 vol. 4*s.*; cloth boards, 5*s.*
——————, with Grammar. Cloth boards, 6*s.*
19. LATIN GRAMMAR, by T. Goodwin, M.A. 1*s.*
20. ——— DICTIONARY, by T. Goodwin, M.A. Vol. 1. Latin—English. 2*s.*
22. ——————— Vol. 2. English—Latin. 1*s.* 6*d.*
——— Complete in 1 vol. 3*s.* 6*d.*; cloth boards, 4*s.* 6*d.*
——————, with Grammar. Cloth bds. 5*s.* 6*d.*
24. FRENCH GRAMMAR, by G. L. Strauss. 1*s.*
25. FRENCH DICTIONARY, by Elwes. Vol. 1. Fr.—Eng. 1*s.*
26. ——————— Vol. 2. English—French. 1*s.* 6*d.*
——— Complete in 1 vol. 2*s.* 6*d.*; cloth boards, 3*s.* 6*d.*
——————, with Grammar. Cloth bds. 4*s.* 6*d.*

27. ITALIAN GRAMMAR, by A. Elwes. 1*s.*
28. ——— TRIGLOT DICTIONARY, by A. Elwes. Vol. 1. Italian—English—French. 2*s.*
30. ——— Vol. 2. English—French—Italian. 2*s.*
32. ——— Vol. 3. French—Italian—English. 2*s.*
——— Complete in 1 vol. Cloth boards, 7*s.* 6*d.*
———, with Grammar. Cloth bds. 8*s.* 6*d.*
34. SPANISH GRAMMAR, by A. Elwes. 1*s.*
35. ——— ENGLISH AND ENGLISH—SPANISH DICTIONARY, by A. Elwes. 4*s.*; cloth boards, 5*s.*
———, with Grammar. Cloth boards, 6*s.*
39. GERMAN GRAMMAR, by G. L. Strauss. 1*s.*
40. ——— READER, from best Authors. 1*s.*
41. ——— TRIGLOT DICTIONARY, by N. E. S. A. Hamilton. Vol. 1. English—German—French. 1*s.*
42. ——— Vol. 2. German—French—English. 1*s.*
43. ——— Vol. 3. French—German—English. 1*s.*
——— Complete in 1 vol. 3*s.*; cloth boards, 4*s.*
———, with Grammar. Cloth boards, 5*s.*
44. HEBREW DICTIONARY, by Bresslau. Vol. 1. Heb.—Eng. 6*s.*
———, with Grammar. 7*s.*
46. ——— Vol. 2. English—Hebrew. 3*s.*
———Complete, with Grammar, in 2 vols. Cloth boards, 12*s.*
46*. ——— GRAMMAR, by Dr. Bresslau. 1*s.*
47. FRENCH AND ENGLISH PHRASE BOOK. 1*s.*
48. COMPOSITION AND PUNCTUATION, by J. Brenan. 1*s.*
49. DERIVATIVE SPELLING BOOK, by J. Rowbotham. 1*s.* 6*d.*
50. DATES AND EVENTS. A Tabular View of English History, with Tabular Geography, by Edgar H. Rand. 1*s.*
51. ART OF EXTEMPORE SPEAKING. Hints for the Pulpit, the Senate, and the Bar, by M. Bautain, Professor at the Sorbonne, &c. 2*s.* 6*d.* [*Now ready.*
52. MINING AND QUARRYING FOR SCHOOLS, First Book of, by J. H. Collins. 1*s.* 6*d.* [*Now ready.*
53. PLACES AND FACTS: A Compendium of Geography. 1*s.*

THE

SCHOOL MANAGERS' SERIES OF READING BOOKS,

Adapted to the Requirements of the New Code of 1871.

Edited by the Rev. A. R. Grant, Rector of Hitcham, and Honorary Canon of Ely; formerly H.M. Inspector of Schools.

	s.	*d.*		*s.*	*d.*		*s.*	*d.*
First Standard	0	3	Third Standard	0	8	Fifth Standard	1	0
Second „	0	6	Fourth „	0	10	Sixth „	1	2

Lessons from the Bible. Part 1. Old Test. 1*s.* [graphy. 1*s* 2*d*

Lessons from the Bible. Part 2. New Test., and Scripture Geo-

Or the two parts bound in One Volume, price 2*s.*

LATIN AND GREEK CLASSICS,

WITH EXPLANATORY NOTES IN ENGLISH.

LATIN SERIES.

1. A NEW LATIN DELECTUS, with Vocabularies and Notes, by H. Young . . . . . 1*s.*
2. CÆSAR. De Bello Gallico; Notes by H. Young . . 2*s.*
3. CORNELIUS NEPOS; Notes by H. Young . . . 1*s.*
4. VIRGIL. The Georgics, Bucolics, and Doubtful Poems; Notes by W. Rushton, M.A., and H. Young . 1*s.* 6*d.*
5. VIRGIL. Æneid; Notes by H. Young . . . 2*s.*
6. HORACE. Odes, Epodes, and Carmen Seculare, by H. Young 1*s.*
7. HORACE. Satires and Epistles, by W. B. Smith, M.A. 1*s.* 6*d.*
8. SALLUST. Catiline and Jugurthine War; Notes by W. M. Donne, B.A. . . . . 1*s.* 6*d.*
9. TERENCE. Andria and Heautontimorumenos; Notes by the Rev. J. Davies, M.A. . . . . 1*s.* 6*d.*
10. TERENCE. Adelphi, Hecyra, and Phormio; Notes by the Rev. J. Davies, M.A. . . . . 2*s.*
11. TERENCE. Eunuchus, by Rev. J. Davies, M.A. . 1*s.* 6*d.*

Nos. 9, 10, *and* 11 *in* 1 *vol. cloth boards,* 6*s.*

12. CICERO. Oratio Pro Sexto Roscio Amerino. Edited, with Notes, &c., by J. Davies, M.A. . . . . 1*s.*
14. CICERO. De Amicitia, de Senectute, and Brutus; Notes by the Rev. W. B. Smith, M.A. . . . . 2*s.*
16. LIVY. Books i., ii., by H. Young . . . . 1*s.* 6*d.*
16*. LIVY. Books iii., iv., v., by H. Young . . . 1*s.* 6*d.*
17. LIVY. Books xxi., xxii., by W. B. Smith, M.A. . 1*s.* 6*d.*
19. CATULLUS, TIBULLUS, OVID, and PROPERTIUS, Selections from, by W. Bodham Donne . . . . 2*s.*
20. SUETONIUS and the later Latin Writers, Selections from, by W. Bodham Donne . . . . . 2*s.*
21. THE SATIRES OF JUVENAL, by T. H. S. Escott, M.A., of Queen's College, Oxford . . . . . 1*s.* 6*d.*

GREEK SERIES.

WITH EXPLANATORY NOTES IN ENGLISH.

1. A NEW GREEK DELECTUS, by H. Young . . 1*s.*
2. XENOPHON. Anabasis, i. ii. iii., by H. Young . . 1*s.*
3. XENOPHON. Anabasis, iv. v. vi. vii., by H. Young . 1*s.*
4. LUCIAN. Select Dialogues, by H. Young . . . 1*s.*
5. HOMER. Iliad, i. to vi., by T. H. L. Leary, D.C.L. 1*s.* 6*d.*
6. HOMER. Iliad, vii. to xii., by T. H. L. Leary, D.C.L. 1*s.* 6*d.*
7. HOMER. Iliad, xiii. to xviii., by T. H. L. Leary, D.C.L. 1*s.* 6*d.*
8. HOMER. Iliad, xix. to xxiv., by T. H. L. Leary, D.C.L. 1*s.* 6*d.*
9. HOMER. Odyssey, i. to vi., by T. H. L. Leary, D.C.L. 1*s.* 6*d.*
10. HOMER. Odyssey, vii. to xii., by T. H. L. Leary, D.C.L. 1*s.* 6*d.*
11. HOMER. Odyssey, xiii. to xviii., by T. H. L. Leary, D.C.L. 1*s.* 6*d.*
12. HOMER. Odyssey, xix. to xxiv.; and Hymns, by T. H. L. Leary, D.C.L. . . . . 2*s.*
13. PLATO. Apologia, Crito, and Phædo, by J. Davies, M.A. 2*s.*
14. HERODOTUS, Books i. ii., by T. H. L. Leary, D.C.L. 1*s.* 6*d.*
15. HERODOTUS, Books iii. iv., by T. H. L. Leary, D.C.L. 1*s.* 6*d.*
16. HERODOTUS, Books v. vi. vii., by T. H. L. Leary, D.C.L. 1*s.* 6*d.*
17. HERODOTUS, Books viii. ix., and Index, by T. H. L. Leary, D.C.L. . . . . 1*s.* 6*d.*
18. SOPHOCLES. Œdipus Tyrannus, by H. Young . . 1*s.*
20. SOPHOCLES. Antigone, by J. Milner, B.A. . . . 2*s.*
23. EURIPIDES. Hecuba and Medea, by W. B. Smith, M.A. 1*s.* 6*d.*
26. EURIPIDES. Alcestis, by J. Milner, B.A. . . . 1*s.*
30. ÆSCHYLUS. Prometheus Vinctus, by J. Davies, M.A. . 1*s.*
32. ÆSCHYLUS. Septem contra Thebas, by J. Davies, M.A. 1*s.*
40. ARISTOPHANES. Acharnenses, by C. S. D. Townshend, M.A. . . . . 1*s.* 6*d.*
41. THUCYDIDES. Peloponnesian War. Book i., by H. Young 1*s.*
42. XENOPHON. Panegyric on Agesilaus, by Ll. F. W. Jewitt 1*s.* 6*d.*

Latin Classics—*continued.*

HORACE: Odes, Epode, and Carmen Seculare. Notes by H. YOUNG. 1s.

HORACE: Satires, Epistles, and Ars Poetica. Notes by W. BROWNRIGG SMITH, M.A., F.R.G.S. 1s. 6d.

JUVENALIS Satiræ. Notes by T. H. S. ESCOTT, B.A. 1s. 6d.

LIVY: History of Rome. Notes by H. YOUNG and W. B. SMITH, M.A.

Part 1. Books i., ii., 1s. 6d.
Part 2. Books iii., iv., v., 1s. 6d.
Part 3. Books xxi. and xxii., 1s. 6d.

SALLUSTII Crispi Catalina et Bellum Jugurthinum. Notes by W. M. DONNE, B.A. 1s. 6d.

TERENTII Adelphi, Hecyra, Phormio. Edited with Notes, Critical and Explanatory, by J. DAVIES, M.A. 2s.

TERENTII Andria et Heautontimorumenos. With Notes, Critical and Explanatory, by J. DAVIES, M.A. 1s. 6d.

TERENTII Eunuchus, Comœdia. Edited with Notes by J. DAVIES, M.A. 1s. 6d. Or the Adelphi, Andria, and Eunuchus, 3 vols. in 1, cloth boards, 6s.

VIRGILII Maronis Bucolica et Georgica. With Notes on the Bucolics by W. RUSHTON, M.A., and on the Georgics by H. YOUNG. 1s. 6d.

VIRGILII Maronis Æneis. Notes by H. YOUNG. 2s.

CATULLUS, TIBULLUS, PROPERTIUS, & OVID, Selections from. Notes by W. B. DONNE. 2s.

LATIN Prose Selections: from Varro, Columella, Vitruvius, Seneca, Quintilian, Florus, Velleius Paterculus, Valerius Maximus, Suetonius, Apuleius, &c. Notes by W. B. DONNE. 2s.

GREEK AND LATIN LEXICONS, GRAMMARS, HISTORIES, &c.

OUTLINES OF THE HISTORY OF GREECE, in connection with the Rise of the Arts and Civilization in Europe, by W. D. HAMILTON and E. LEVIEN. Plates. 2s. 6d.; cloth boards, 3s. 6d.

OUTLINES OF THE HISTORY OF ROME, from the Earliest Period to the Christian Era, and the Commencement of the Decline of the Empire, by E. LEVIEN, M.A. Map. 2s. 6d.; cloth boards, 3s. 6d.

ENGLAND, OUTLINES of the HISTORY of; more especially with reference to the Origin and Progress of the English Cor...

J.R. 9 11 86

LL
J974F

329046

Author Juvenal

Title Satires; ed. by Escott.

University of Toronto Library

DO NOT REMOVE THE CARD FROM THIS POCKET

Acme Library Card Pocket
LOWE-MARTIN CO. LIMITED

Improved ...

WEALE'S

CLASSICAL

SERIES

LONDON

LOCKWOOD &

UTL AT DOWNSVIEW
D RANGE BAY SHLF POS ITEM C
39 15 18 06 09 014 4